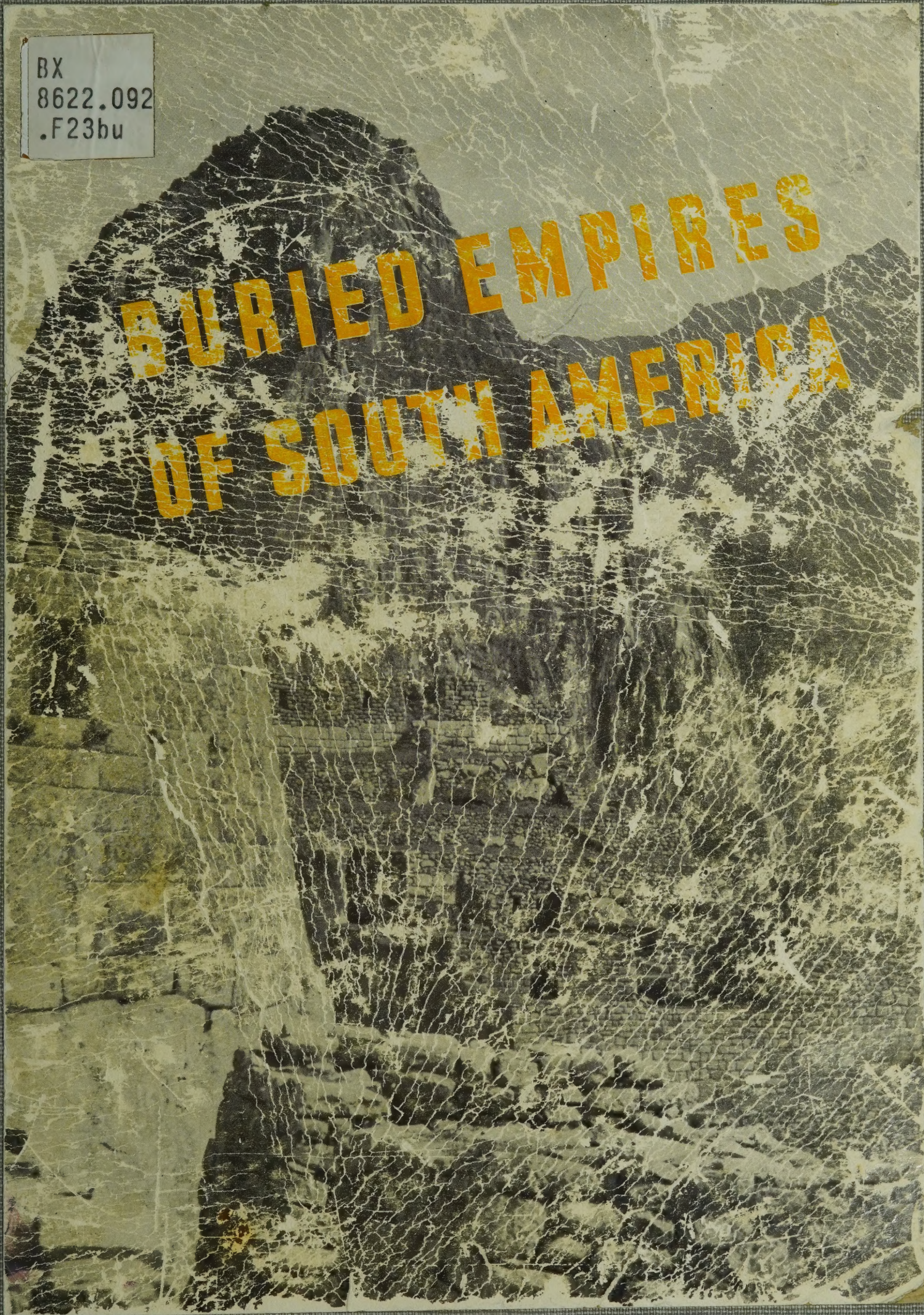


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BURIED EMPIRES OF SOUTH AMERICA



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FOREWORD

The pages of this book will unfold before you a graphic drama of a golden empire that existed twenty-five hundred years ago. This ancient and powerful civilization, considered by some to have come from the unknown and then to have mysteriously vanished, is perhaps, after all, neither mysterious nor unknown.

That the ancient race that peopled these buried empires of South America, did disappear, is certain—but there is every reason to believe that they simply migrated north to Central America, and there were the founders of the great Mayan civilization.

The author neither desires nor wishes to convey any definite conclusions as to the origin or relationship of all of the ancient civilizations in the Americas. Any opinions set forth, are for the purpose of your guidance in comparing and studying the unquestioned similarity found in various ruins of South America, Central America, and Mexico.

ACKNOWLEDGMENT

The author wishes to express his appreciation and thanks to Dr. Lyman M. Horne, Dr. John A. Widtsoe, T. Albert Hooper, and his publisher, Stevens & Wallis, Inc., for their help in making this publication possible.

Pictures appearing in this manuscript are through the courtesy of The Grace Lines, Pan American Airlines, Pan American Grace Lines, Smithsonian Institute, Field Museum of Chicago, and Pan American Union.

DEWEY FARNSWORTH.

WHO BUILT THIS ANCIENT CIVILIZATION?

They Were White People

"What a fancy to picture those tall white men with their women and children as they stepped ashore! . . . The power and character displayed in the features of this distinctive stock of men appears in a few of the ancient pottery figures from the vicinity of Lake Titicaca, and strange survivals demonstrating the persistency of the heredity of strong types through many ages may occasionally still be encountered among the native full-blood Indians of the Peruvian cordilleras. The remains found in the majestic sepulchers of Cuelap, in northern Peru, were of people with red hair and a stature of six feet or more." (The Ayar-Incas, p. 176.)

They Were Undoubtedly Hebrews

"In the early part of the eighteenth century, a Dutch Jew, whose name was Aaron Levy, but who wrote under the nom de plume Montesinus (Travels, Rotterdam, 1840), met with a strange people in the northern Andes, of whom he says: 'My guide was Indian—at least, so he seemed to me—and he called his god after the name of the Hebrew god, Adonai. He told me that in very ancient times his forefathers were called Abram, Esaak and Yakoob; that the name of his own tribe was Rooben.' Through him I made the acquaintance of a number of the men of his tribe, whom I at once recognized as Jews. They kissed and embraced me as a brother." (Lee, p. 36.)

They Came to South America About 500 B. C.

"This student of Peruvian archaeology calls attention to the fact that 'the earliest civilizations observed in Peru were of as high a grade as, if not superior to, the latest.' The significance of this is that an immense period of time must have been required for the development and spread of this so-called classic culture before it reached the stage which the data given by Uhle would place at least 2,000 years before the Spanish conquest or about 500 B. C." (The Ayar-Incas, p. 182.)

They Once Had a Religious Document

"The Indian narrated to him how, long ago, the Otomis were in possession of a book, handed down from father to son and guarded by persons of importance, whose duty it was to explain it. Each page of that book had two columns, and between these columns were paintings which represented Christ crucified, whose features wore the expression of sadness; and such is the God who reigns, they said. For the sake of reverence, they did not turn the leaves with their hands, but with a tiny stick kept along with the book for that purpose. The friar having asked the Indian what the contents of the volume were and its teachings, the old man could not give the details, but said that, were it in existence yet, it would be evident that the teachings of that book and the preaching of the friar were one and the same. But the venerable heirloom had perished in the ground, where its guardians had buried it." (America Before Columbus, pp. 424-425.)



THE GREAT WALL OF PERU—like the Great Wall of China, it must have been built to repel invasion. Discovered in 1932 by airplane, it consists of a chain of forts connected by a wall approximately 15 feet high and 15 feet wide, and extends roughly due east from the Pacific Ocean at the mouth of the Santa River, for over 400 miles. At intervals along the wall (found in the photograph shown above) are great forts. The next four pages show remnants of three of the 14 forts that were discovered on a 40-mile airplane survey.

"It was there that Johnson, watching for photographic subjects, noticed what appeared to be a wall flowing up and down over the ridges below us. Immediately he made several photographs of it. After these had been printed, they aroused so much discussion that we flew back for further study of this singular and mysterious structure. We found then that from a ruined village, five or six miles from the coast, the wall leads inland on the north side of the Santa River. Like some huge prehistoric snake, it writhes first across the level, sandy plain of the river delta, and then, as

the valley narrows, over the edge of the bordering foothills." (National Geographic, Jan. 1933, p. 82.)

"Across the Santa River delta and up into the hills it twists, crossing dry river beds, climbing sharp ridges, and swooping into valleys. The author, Robert Shippee, and his companions followed it for 40 miles by airplane, yet, they believed, explored only a small portion of its length. Almost certainly it was erected to stem the tide of Inca warriors who once harried the country. At intervals along its sides are sturdy forts." (National Geographic, Jan. 1933, p. 80.)



"Without doubt, this wall, with its double line of forts, was erected as a defense barrier. If it be true that the forts at Paramonga, south of the Santa Valley, marked the southern limit of the Chimu Kingdom, then the wall may have been raised against the Inca invaders. That theory would explain the tradition that the Inca abandoned his coastal invasions of the Chimu Kingdom from the south and finally conquered by marching through the Andes and laying direct siege to Chan-Chan, the Chimu capital." (National Geographic, Jan. 1933, p. 84.)

"It was on this flight that we first noticed the forts that are lined at irregular intervals on both sides of the wall. These forts, of which we saw fourteen, some circular and some rectangular, are more or less set in the tops of small hills, so that they are invisible from the valley floor. The largest one, rectangular in shape, seems to be about 200 by 300 feet, with walls 15 feet high and perhaps five feet thick. This particular fort was of piled-stone construction, though some appeared to be adobe." (National Geographic, Jan. 1933, p. 82.)

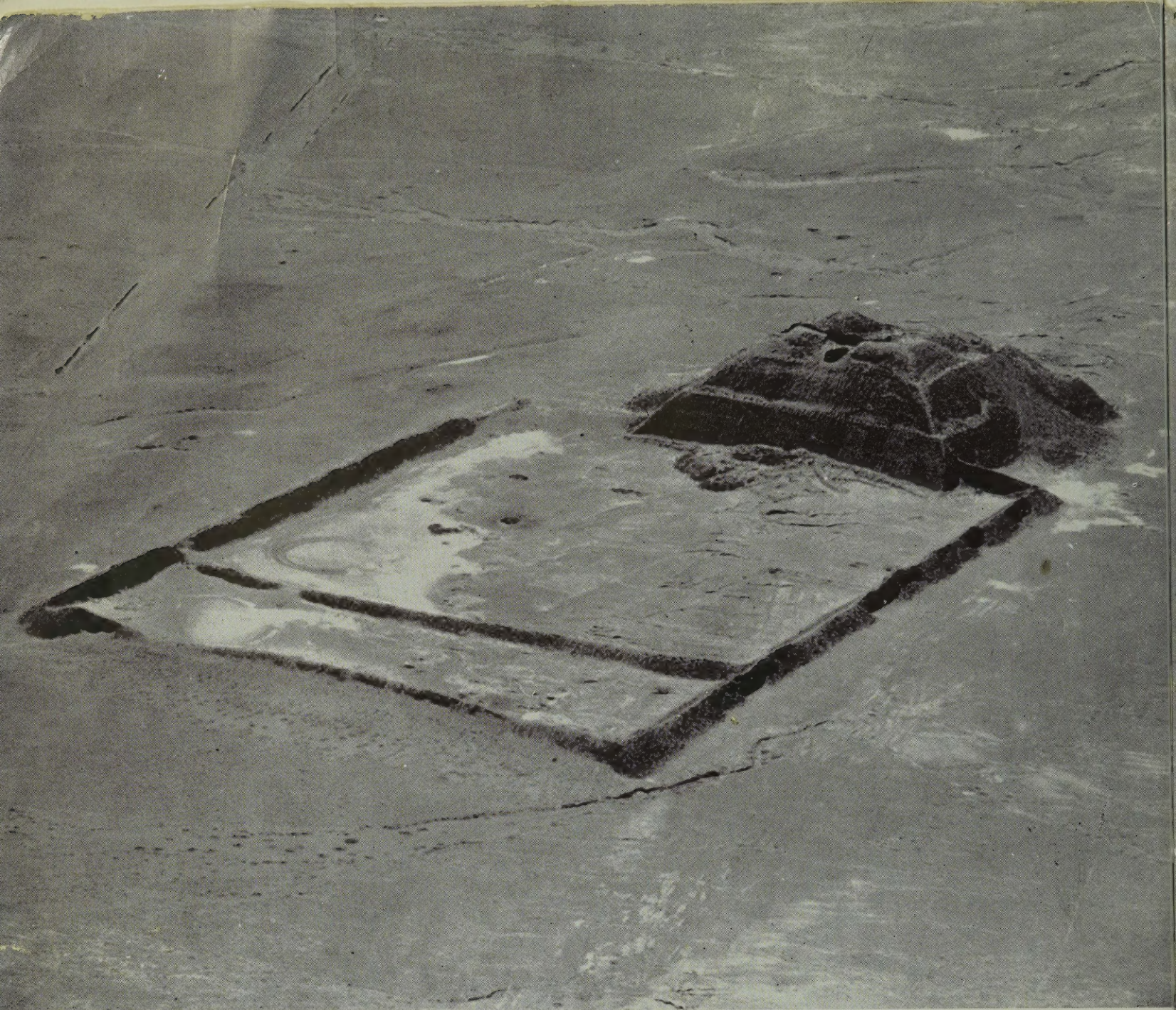
"Its natives did not seem to know much about the wall, though they assured us they had heard of it from their fathers, and that it was of pre-Inca construction?" (National Geographic, Jan. 1933, p. 83.)

"The people who laboriously constructed these elaborate fortifications had been completely exterminated by the Incas long before the Spaniards came to Peru." (National Geographic, Jan. 1933, p. 87.)

"It is still hard for us to believe that we have actually made a new discovery of such evident importance in a region that has been carefully studied by many noted archeologists. It is less astonishing, however, when one considers that, even though the wall has been noted from the ground near its western end, it is only from the air that one could recognize the significance and realize that it is something more than just another wall in a region, filled with the ruins of a forgotten civilization." (National Geographic, Jan. 1933, pp. 85, 88.)

PRE-INCA FORTRESS. Ruins of 14 flanking strongholds similar to the one shown below were counted by the explorers in their 40-mile flight along the barrier which the Chimu erected.





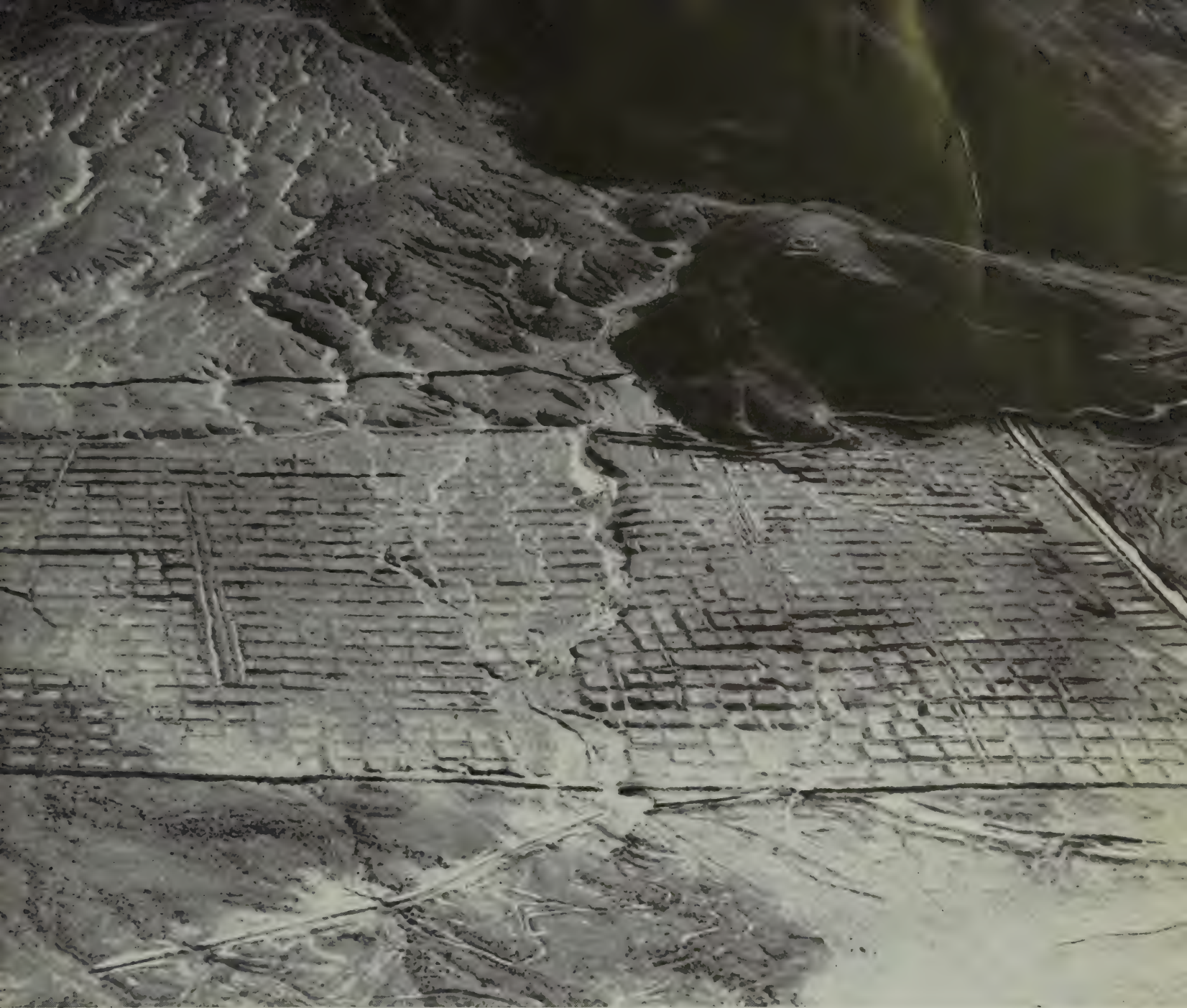
RUINS OF A GREAT PRE-INCA FORTRESS. A study of the upper left hand corner of the photograph will also disclose the remains of what was once an immense highway. The construction of this pre-Inca fortress is so similar to the Pyramid of the Sun at Teotihuacan, Mexico, that it is very likely that the same race built both.

"What a fancy to picture those tall, white men, with their women and children, as they stepped ashore! They were representatives of a mighty race. The power and character displayed in the features of this distinctive stock of men appears in a few of the ancient pottery figures from the vicinity of Lake Titicaca—and strange survivals demonstrating the persistency of the heredity of strong types through many ages may occasionally still be encountered among the native full-blood Indians of the Peruvian cordilleras. The remains found in the majestic sepulchers of Cuelap, in northern Peru, were of people with red hair and a stature of six feet or more." (The Ayar-Incas, p. 176.)

"The tradition still survives of the god who came as a white man and taught the people the principles of social

order, gave them their religion, taught them to till and irrigate the ground, to weave, to make implements of bronze and ornaments of gold and silver. They called this god Viracocha." (The Ayar-Incas, p. 178.)

"The scholar Hornius takes great pains to prove that the Americans are no descendants of the Celts nor of the Norwegians, but he carefully makes an exception in regard to the Yucatecs. Mr. Aubin, of Mexico, combines both ancient and modern testimonials when, from Axtec manuscripts and late observations, he concludes that, as there are indisputable evidences of Christianity in America before Columbus, so there are of a white population." (America Before Columbus, p. 557.)



RUINS OF A PRE-INCA CITY INSIDE THE GREAT WALL OF PERU.

The Great Wall of Peru can be seen running along the foothills back of the site of this ancient city. One of the numerous forts that guarded the wall can be seen on the top of the hill in the right foreground, back of the wall.

"In his (Dr. Rudolph Falb's) chapters on the 'Relationship of the Aryan and Semitic Languages to the Dialects of Ancient Peru,' he, first of all, proves that the Semitic roots are Aryan; then he shows that the common stems of all the variants are to be found in their purest condition in the old Peruvian language." (Lee, p. 96.) Dr. Falb gives a list of fifty words similar in Hebrew and dialects of Peru.

"Although bearing various names and appearing in different countries, the American culture-heroes all present the same general characteristics. They are all described as white, bearded men, generally clad in long robes; appearing suddenly and mysteriously upon the scene of their labors, they at once set about improving the people by instructing

them in useful and ornamental arts, giving them laws, exhorting them to practice brotherly love and other Christian virtues, and introducing a milder and better form of religion; having accomplished their mission, they disappeared as mysteriously and unexpectedly as they came; and finally, they are apotheosized and held in great reverence by a grateful posterity. In such guise or on such mission did Quetzalcoatl appear in Cholula, Votan in Chiapas, Wixtepecocha in Oaxaca, Zamna, and Cukulcan with his nineteen disciples, in Yucatan, Gucumatz in Guatemala, Viracocha in Peru, Sume and Paye-Tome in Brazil, the mysterious apostle mentioned by Rosales in Chile and Bochica in Columbia." (Bancroft, 5:23-24.)

RUINS OF CHAN-CHAN, CAPITAL OF THE CHIMU EMPIRE

A cement-like adobe with remarkable hardness, was the chief construction material used in the pre-Inca dwellings found here. This adobe city is very similar in construction to the Casa Grande Ruins, near Coolidge, in Arizona.



"By a strange bent, archaeologists have been accustomed to give but small consideration to the sea in tracing ancient migrations. Most of the great human settlements are on the sea. Most of the great commercial capitals of the modern world trace their foundations back to very early historic—some of them to prehistoric—time. They owe their location to the fact that they are on, or easily accessible to, the great highways of the ocean. This is an outstanding proof that in those early times man's chief road was the sea." (The Ayar-Incas, p. 9.)



2,000 YEARS AGO, CHAN-CHAN FLOURISHED HERE

Bit by bit, the story of this pre-Inca civilization is being pieced together. The Peruvian government is now actively engaged in preserving and aiding in the exploration of all ancient archaeological sites.

"Toltecs claim to have come to America at the time of the confusion of tongues, arriving at Hue Pue Tlalapallan after a long hard journey. * * * The Yucatans have a tradition that they came originally from the far east, passing through the sea, which God made dry for them. * * * The Olmec traditions relate that they came by the sea from the East." "The Algonquins preserve a tradition of a foreign origin and sea voyage. They offered an annual thank-offering for a long time in honor of their safe arrival in America." (Bancroft, 5:19-22.)

SUNRISE ON WHAT WAS CHAN-CHAN

At the height of its glory 250,000 people lived in Chan-Chan. They were a powerful race and of a relatively advanced civilization; had completely disappeared before the Spanish Conquest of Peru.



"In prehistoric America the struggle of this white race of rulers to preserve the purity of its blood in the midst of a mass of 'darker peoples,' was carried on just as it had been in Asia, especially in India, and also in Polynesia, by a system of caste and with the same result—the gradual victory of the indomitable appeal of sex, the losing struggle of the priestly and kingly caste to preserve the purity of their race, the absorption of the smaller white element in the tide of darker blood." (The Ayar-Incas, p. 11.)

DID THE DESCENDANTS OF CHAN-CHAN BUILD MITLA OF MEXICO?

Archaeologists have found it easy to follow the migration of ancient peoples through similarity in their style of architecture and design. Remarkable is the fact that the carvings found on the wall seen in the left center of the photograph are almost identical to those found in the ruins of Mitla, Mexico.



"Like the race itself which produced it, it spread, with many divergencies, modifications, and accretions, through Asia and Europe, to some extent in Africa, and eventually reached America in different epochs from opposite directions, by wholly independent movements, by the Pacific and the Atlantic. Its unmistakable traces were found in the speech of the ancient Mexicans, Mayas, Quichuas of Peru, and many other peoples of America; and our own European race has brought with it in its later migration to America many of the same words as well as religious and other cultures from the common Asiatic origin." (The Ayar-Incas, pp. 219-220.)



PRE-INCA WHEELS. Great paved highways existed during the pre-Inca and Inca period; one is known to have been 4,000 miles long and wide enough for two wagons. It was once believed that wheels were unknown in this early period, but there is reason to believe that they were not only known, but were used to transport the huge stones used in their construction works. Perhaps similar wheels also rolled over the thousands of miles of paved pre-Inca highways.

"It is doubtful whether they understand any better their own account of their migration to, and of their journeys and dispersion upon, this western hemisphere. Their songs plainly tell of their original country or 'first land beyond the great ocean' and of the special region 'Tulla' and the 'cave-house and dwelling of Talli.' It is quite noteworthy that, as we shall see hereafter, the Toltecs and the Mexicans gave identical names to the land whence they came. What precisely this land may be has often been discussed; but we feel inclined to admit that it corresponds to Tartary on the confines of Europe and Asia, because there, in classic times, existed yet the city of Tyra, or Tyras, which is the same with Tula, 'u' and 'y' being the same vowel, and the consonants 'r' and 'l' being often confounded by Europeans, while the former is generally replaced by the latter with most Asiatic and American peoples." (America Before Columbus, pp. 112-113.)

"According to the Quiches' traditions, the primitive tribe of the Nahoas, the ancestors of the Toltecs, lived in a distant East, beyond immense seas and lands. Amongst the families that bore with least patience this long repose and immobility, those of Canub and Tlocab may be cited, for they were the first who determined to leave their country.

The Nahoas sailed in seven barks or ships, which Sahagun calls Chicomoztoc or the seven grottos." (America Before Columbus, p. 555.)

"The great variety of the articles found together in the Mound-builders' distant burial-places proves their commercial relations. The sea-shells of the Atlantic Ocean and of the Mexican Gulf were exchanged for the copper of Lake Superior, and a similar barter is indicated by the juxtaposition of coal, silver, flint, ochre, potteries of different material, masterpieces of workmanship, and so on. Pipes made of very hard stone frequently occur in the graves of the Mound-builders. These pipes often represent animals or birds peculiar to South America; and we must infer, therefore, that the Mound-builders trafficked, directly or indirectly, with that region, as we know they did with other far-distant localities." (America Before Columbus, pp. 72-73.)

A tradition very similar to the Bible narrative existed among the natives of Chiapa. According to Bishop Nunez de la Vega, they had a story, cited as genuine by von Humboldt, which not only agrees with the Scripture account of the manner in which Babel was built, but also with that of the subsequent dispersion of mankind and the confusion of tongues.



EIGHTEEN-TON STELE RECENTLY UNCOVERED AT TIAHUANACO, BOLIVIA

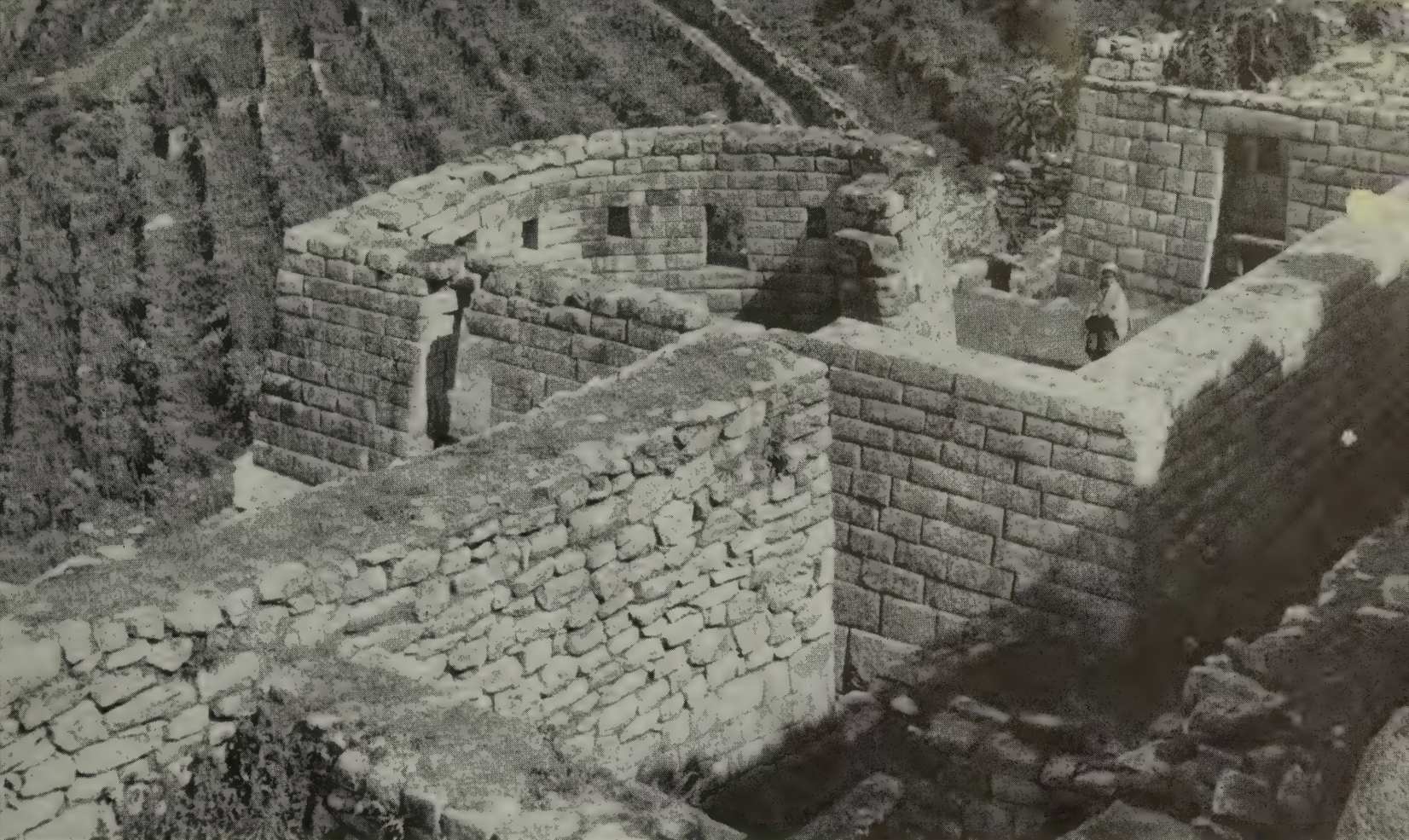
Hundreds of these steles have been uncovered in Central America and Mexico of pre-Maya and Maya origin. Recent discoveries, such as these, show a marked resemblance to the more highly ornate steles of the Mayan civilization. It is not unreasonable to believe that the huge steles shown here of pre-Inca origin, are forerunners of the Maya steles, and that the Mayas were of pre-Inca origin and came from South America. Smaller steles are also found at Tiahuanaco.

"As throughout Polynesia and elsewhere, it was a war between kinsmen—of Aryan against Aryan. The defeat of the Ayars in the pass of Vilcanota was followed by governmental confusion, disintegration of the kingdom, social disorder, moral and racial decay, and invasion by a 'multitude of tribes which came from all directions.' 'Thus was the government of the Peruvian monarchy lost and destroyed. It did not come to its own for 400 years and the knowledge of letters was lost.' " (The Ayar-Incas, p. 85.)

"The Indian narrated to him how, long ago, the Otomis were in possession of a book, handed down from father to son and guarded by persons of importance, whose duty it was to explain it. Each page of that book had two columns, and between these columns were paintings which represented Christ crucified, whose features wore the expression of sadness; and such is the God who reigns, they said. For the sake of reverence, they did not turn the leaves with their hands, but with a tiny stick kept along with the book for that purpose. The friar having asked the Indian what the contents of the volume were and its teachings, the old man could not give the details, but said that, were it in existence yet, it would be evident that the teachings of that book and the preaching of the friar were one and the same. But the venerable heirloom had perished in the ground, where its guardians had buried it." (America Before Columbus, pp. 424-425.)







A GEM OF INCA ARCHITECTURE AT MACHU PICCHU. Excluding the rock and adobe wall in the foreground, notice the exquisite perfection with which each block in the wall on the right fits together, and how the tiers of stone gradually decrease in size toward the top of the wall. This is the most beautiful wall in Machu Picchu. Where the normamental wall joins the semi-circular tower, is one of the best vantage points in this mountain-top city. It commands a magnificent view of the great canyon. Within the tower is a sacred rock, which has been partly destroyed by fire.

"The Mexican tradition of the Teo-moxtli, or Divine Book of Toltecs. The famous migrations from Aztlan (Asia). The traces of Jewish history, traditions, laws, customs, manners which are found in Mexican paintings. The frequency of sacrifice amongst the Indians and the religious consecration of the blood and fat of the victims. The style of architecture of their temples. The fringes which the Mexicans wore fastened to their garments. A similarity of the manners and customs of the Indian tribes, far removed from the central monarchies of Mexico and Peru, to those of the Jews, which writers who were not Spaniards, have noticed—such as William Pen." (Kingsborough.)

Orbigny says, in describing the American pyramid: "We found here the ruins of a great pyramid, which has still huge blocks of stone in its walls. It was a square pyramid, each side of its base being sixty-six feet long. It had four doors and eight apartments. The doors were narrower at the top than at the base. The symmetry and regularity of the whole structure, as well as the peculiar hewing of the stone, reminded me very forcibly of Egyptian architecture in its developed stages." (Picturesque Journey Through North and South America, 2:95.)

J. Fitzgerald Lee says: "During the last century a great number of travelers, explorers, archaeologists and ethnologists have put forward various explanations to account for the very striking similarities between these two parts of the earth; between the ancient architecture, culture, customs, folklore and legends which are common to the valley of the Nile and Tropical America. The flood of evidence for such close likenesses and perfect resemblances as have been found to exist, even the very identity of the legends, is irresistible, irrefutable and challenging." (Lee, pp. 25-26.)

Prescott says: "Enough has been said to show that the Aztec and Tezucan races were advanced in civilization very far beyond the wandering tribes of North America. The degree of civilization which they reached, as inferred by their political institutions, may be considered not much short of that enjoyed by our Saxon ancestors under Alfred. (849-901 A. D.) In respect to the nature of it, they may be better compared with the Egyptians; and the examination of their social relations and culture may suggest still stronger points of resemblance to that ancient people." (Prescott, Mexico, 1:40.)

WONDERS AND MYSTERY OF MACHU PICCHU

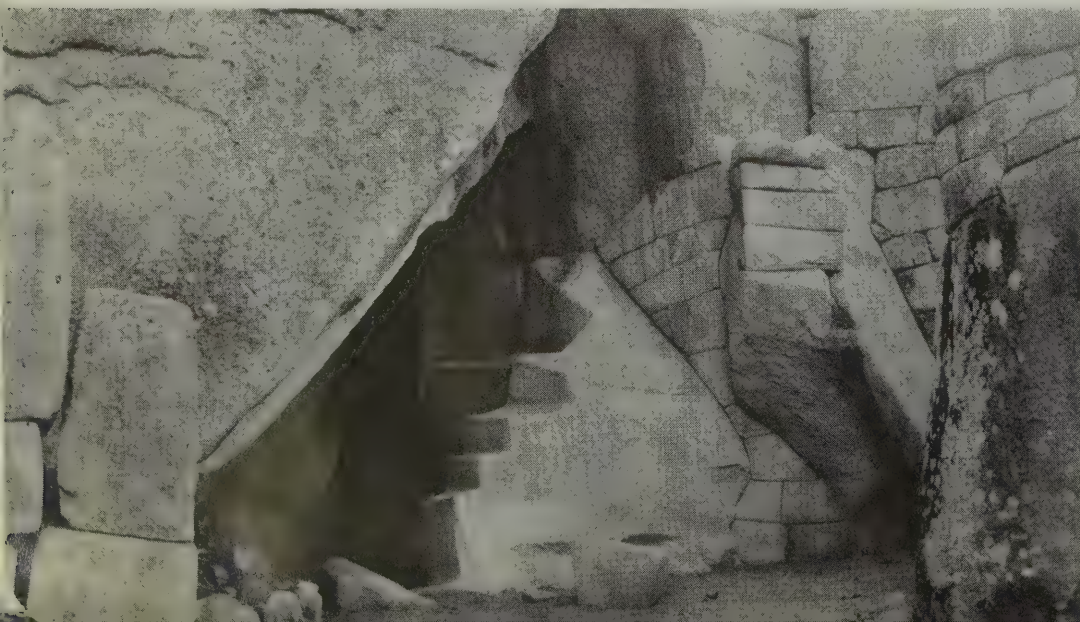
In the towering Andes Mountains, perched 9,000 feet above sea level, on top of a ridge at the foot of the hill called Huayna Picchu, and protected on all sides by precipices and on three sides by the rapids of the Urubamba River, 2,000 feet below, is the mysterious and ancient Inca city-fortress of Machu Picchu.



INCA SACRIFICIAL STONE. Evidences of blood eight inches deep in crevices still remain. It is approximately 15 feet high and 30 feet in length.



REMARKABLE MASONRY AT MACHU PICCHU. This must have been a rich and beautiful city. Below: a monolithic stairway and an extraordinary example of stone masonry. Observe the care and precision with which the space between granite ledges has been filled with stone.



"In Peru, the conception of God as an invisible and omnipotent spirit — a conception which had been attained by the ruling Ayar caste—was as refined and exalted as our own. It had been evolved in the same way from the same source. The Peruvian Ayars worshipped God with much the same prayers as we repeat today from our prayer book, and sung to Him the same paeans of praise as have come down to us in the Psalms of David. They carried in their journey to the Peruvian Holy Land — the "Sacred Valley" of the Vilcanota—the same type of ark containing a mystic and divine manifestation as was carried by the Israelites in the wilderness and as was common to many early religions of the east." (The Ayar-Incas, p. 12.)

"5. MISCELLANEOUS HEBREW SIMILARITIES. An extensive literature, beyond the scope of this writing, deals with the theory that the American Indians are of Hebrew origin. Here are a few miscellaneous evidences. Such examples might be greatly multiplied. 'On one occasion, we are told, when Mr. Catlin saw copies of the head and faces of the Egyptian kings from the British Museum, he exclaimed, with a solemn oath: "Why, they must have been Redskins!"' " (Lee, p. 98.)

Muhlenpfordt saw in Tutu-tepec a large sacrificial pyramid, which he describes thus: "I was very much surprised to hear the natives call it Teo Kalli; this name being so like the Greek Theo Kalia, the house of the god. Quite close by the pyramid were two tall stone images exactly like what I have seen in Egypt. * * * In a very old tomb close by, I found the mummy of a snake, which, with the figures, led me to believe that the ancient people who inhabited these parts must have originally come from Egypt." (Muhlenpfordt, Reise, 3:76.)

"After this they were dispersed abroad, on account of their languages and went out, by colonies, everywhere; and each colony took possession of the land which they lit upon, and unto which God led them; so that the whole continent was filled with them, both the inland and maritime countries. There were some also who passed over the sea in ships and inhabited the islands." (Josephus, Book 1, Chapter 5.)

"There are striking similarities between the pre-Incan, the Incan, the Aztec and the Mayan religions and the Hebrew faith, while throughout Peru there are place names as well as words in the Quichua language that are almost identical with the old Hebrew." (Verrill, p. 28.)

"As previously quoted a close relationship has been found by some scholars between the Egyptian hieratic writing and that of the Mayas and Incas." (Churchward, p. 143.)

"The ancient civilizations that arose on the American continent were of about the same standard, except as degeneration set in. 'Wherever there was a center of civilization, that is, wherever the surroundings favored the development of culture, tribes of different stocks enjoyed it to nearly equal degree, as in central Mexico and Peru. By them it was distributed and thus shaded off in all directions.'" (Brinton, p. 44.)



STANDARD STYLE OF MACHU PICCHU HOUSES. One of the most striking characteristics of Machu Picchu architecture is that a large majority of the houses are of a story and a half in height, with gable ends. (For close-up of gable, see bottom of p. 18.)



EXAMPLES OF THE REFINED STYLE OF INCA ARCHITECTURE

Observe how beautifully these blocks of granite still fit together. Notice the tremendous size of the granite blocks in the lower part of the wall. Called the Chief Temple, it is located on the Sacred Plaza and is one of the most imposing structures in the city. Below: another example of the ingenuity of this ancient race of stone cutters who were able, without the use of mortar or cement, to build structures that have remained standing for over 2,000 years.





CRADLE OF THE INCA EMPIRE: MACHU PICCHU. For centuries the glory that was Machu Picchu has been hidden beneath the tropical forest. Like a sentinel, the beautiful peak of Huayna Picchu still overshadows this ancient city as if guarding its secret past. In the left foreground is seen the Sacred Plaza, on which is located the Chief Temple (left rear), and the Temple of the Three Windows (right). Above (in rear of the Sacred Plaza) is the Sacred Hill. On both sides and to the rear of this ancient city, steep precipices fall 2,000 feet to roaring river rapids.

"In Siam and Cambodia, the last vantage point on the mainland of Asia, of these ancient vikings of the South Seas, who reached as far as the shores of America, a high degree of skill in the art of masonry was early attained, leaving prehistoric monuments with which those of Mexico, Central America, and Peru are comparable. The unmistakable relationship of language, religion, architecture and art of prehistoric Aztec, Mayan, and Inca peoples with various early cultures of Asia, Europe, and Africa can be reasonably explained by the hypothesis of the evolution of all from a

common seed stock in Asia, spreading by various migrations in different epochs to the four quarters of the earth. (The Ayar-Incas, pp. 33-34.)

"The Alaskan and Peruvian mummies, like those of ancient Egypt, were artificially prepared and swathed in numerous cerecloths. In all, the same faith in the literal resurrection of the flesh was the prevailing motive. More generally, the belief was held that the soul remained attached in some way to the bones." (D. G. Brinton, Religions of Primitive Peoples, p. 211.)

“In the year 1829, a British traveler, Pentland, discovered in the mountain valley of Sorata, near the eastern frontier of Peru, a peculiar and evidently very ancient tribe, of which he says: ‘Their features, expression and physique are quite different from those of the other natives in these parts; they are certainly not Indians, and they are uncommonly like Jews. Their language they are very careful to keep to themselves, and it is not understood by any of the Indian tribes around them.’” (Lee, p. 36.)

“We may close this chapter with the remark that the Mexicans celebrated the Jewish feast of the New Fire, and had their festivity of the Remission of Sins and the use of sacred unctions, as the Jews.” (America Before Columbus, p. 422.)

“Both the discoverers and the missionaries of the sixteenth century were convinced that the crosses they met with among the American aborigines were emblems of Christianity, although their introduction was a perplexing and insolvable puzzle to them.” (America Before Columbus, p. 449).

“In the early part of the eighteenth century, a Dutch Jew, whose name was Aaron Levy, but who wrote under the nom de plume Montesinus (Travels, Rotterdam, 1840) met with a strange people in the northern Andes, of whom he says: ‘My guide was Indian—at least, so he seemed to me—and he called his god after the name of the Hebrew god, Adonai. He told me that in very ancient times his forefathers were called Abram, Esaak and Yakoob; that the name of his own tribe was Rooben. Through him I made the acquaintance of a number of the men of his tribe, whom I at once recognized as Jews. They kissed and embraced me as a brother.’” (Lee, p. 36.)

RUINS OF MACHU PICCHU. A nearer view of a section of these remarkable ruins, which resemble in the care and exquisite finish of the stone-cutting, the ruins of the fortress of Sacasahuaman in the Cuzco valley. Note the characteristic three window architecture.





ONE OF THE WELL-BUILT STAIRWAYS IN MACHU PICCHU

Apart from the unusual number of windows in the houses of Machu Picchu, the most remarkable thing is the number of well-built granite stairways, there being over 100, large and small, within the walls of the city.

CHARACTERISTIC MACHU PICCHU HOUSE GABLE

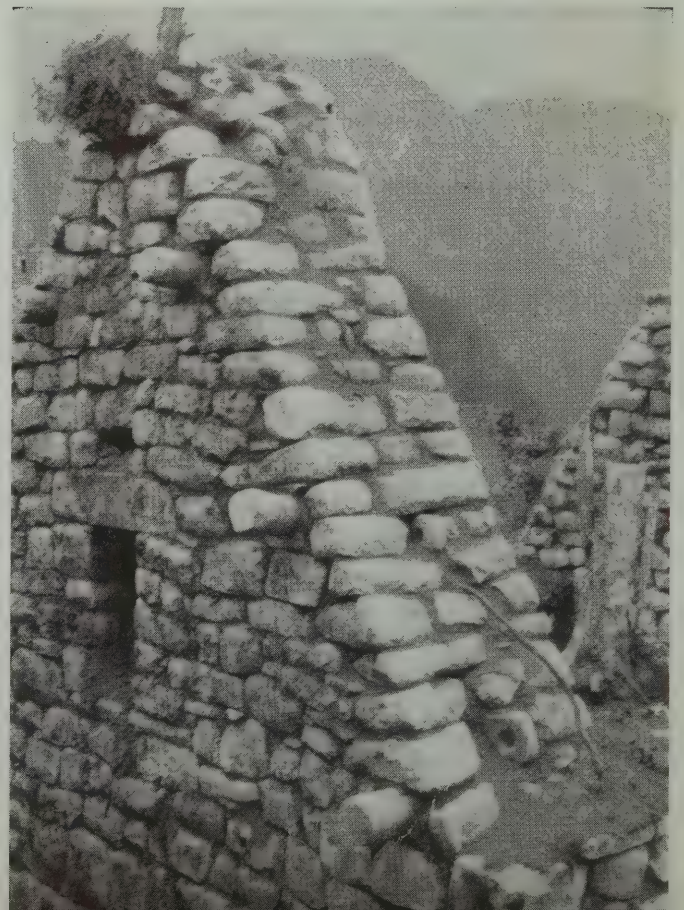
Notice the usual projecting cylinders and the four-ring stones to which rafters were tied.

"The Mayas collected the remains of their dead in places specially set apart for this purpose. Over this place the skulls of those recently sacrificed were stuck on the tops of poles.

"Let us note this name Tzompanco, 'a place of skulls.' There was invariably a Tzompanco attached to all the most important places of sacrifice: the sight of which was meant to add an extra pang to the horrors of approaching death; for the living victims could not help seeing there the ghastly remains of those who had just been butchered.

"In connection with this, we cannot help being reminded that of the surroundings of the place where the greatest Human Sacrifice of all was offered up, the only one mentioned by each of the four Evangelists is: 'The Place of Skulls.'" (Lee pp. 172, 173.)

"These megalithic works were older than tradition. They, in the opinion of the author, were the work of a white Paleo-Aryan stock which has left traces of its physical type and of its language in Polynesia and Peru even to this day. No other race than the white race has ever attained the capacity required for such stupendous accomplishments." (The Ayar-Incas, p. 173.)





"This highway leads to most of the centers of culture of ancient and modern times. Man learned to travel it in a very early stage of his development. Its route along the coast from headland to headland, from Mexico to Peru, or from island to island across the benign Pacific, must be taken as the principal factor in solving the problem of the early cultures of America." (The Ayar-Incas, p. 9.)

"According to Catari, then, as reported by Oliva who transcribes them from the Cervantes papers, the remote forbears of the Indians were driven to America from the Old World after the deluge, and eventually reached Caracas, which may possibly be identified with Caragues on the Ecuadorian coast." (Means, p. 210.)

INCA ARCHITECTURAL TRIUMPHS: MACHU PICCHU

Ancient remains that stand tribute to the skill of Inca stone cutters and engineers. Within the city of Machu Picchu an extensive system of narrow streets and granite stairways, like the one seen at right, made inter-communication relatively easy.





PRE-COLUMBIAN INCAS WHERE EXPERT STONE CUTTERS

These straight-cut slabs of granite, uncovered at Pueblito, Colombia, did not occur by accident, but are definitely the work of skilled artisans.

PRE-COLUMBIAN INCA ENGINEERS WERE GOOD

This retainer-wall has withstood the ravages of time for centuries.



“Although Colombia is generally regarded as having enjoyed the third highest of the aboriginal cultures of America, exceeded only by the Maya-Mexican and the Peruvian cultures, yet extremely little is known about it, far less than is known of these other two, and less than many less highly advanced regions. Collections from the Chibcha and the Quimbaya of the Andean highlands exist in most large museums, and several reconstructive and largely theoretical works have been written on these nations, mainly by Colombian scientists, but, except for some work in the region of San Agustin, in the south of Colombia, practically no careful scientific archaeological excavation has ever been done in this great region. Indeed, the same statement may probably be made of the entire stretch from Costa Rica, where Hartman made thorough researches, to the region of Manabi and Esmeraldas in Ecuador where the expeditions of the Museum of the American Indian, Heye Foundation, conducted careful excavations. Since the conclusion of my work, however, intensive work has been done in Panama by E. Nordenskiold, S. Linne and H. Roberts.

“Of the ancient Tairona culture of the Santa Marta region, practically nothing was known. No trained archaeologist had ever visited the region, but occasional artifacts and small collections had reached metropolitan museums, particularly a collection secured by F. C. Nicholas, at present in the American Museum of Natural History of New York, and one in the Carnegie Museum of Pittsburgh, which was made by H. H. Smith. These specimens indicate a very high plane of culture.” (J. Alden Mason, p. 11.)

PRE-COLUMBIAN INCAS BUILT GOOD HIGHWAYS

This Inca road, discovered at Sabana de Limon, is older than the famous Roman roads; may have been as smooth as our best roads when it was built centuries ago.



"Pueblito was by far the largest and best prehistoric town seen by the expedition, quantities of sites being found over a large stretch of heavily forested hills and small streams, only a few of which had been molested in recent years. Paved roads, bridges, walls, covered drains, staircases, circular sites, and stone-lined graves were found, only a few of the best and most central ones being excavated. The majority of these were covered with an impenetrable thicket of *pita*, an agave, presumably spread from pre-Columbian cultivated plots, and on this account had not been touched by native treasure-hunters." (J. Alden Mason, p. 18.)

"PUEBLITO. The name Pueblito is given by the natives of this coast to a large aboriginal site in the heavily wooded foothills, an hour's hard traveling in from the cape of San Juan de Guia. Here the expedition did the major part of its work and secured the larger part of its material. Though known to many of the fisher folk of Taganga, it is rarely visited even by them, and is quite unknown to the townsmen of Santa Marta. Distant from all traveled trails and native settlements, little excavation has been done there in recent years. Most of the many house-sites are still unexcavated, the architectural features still undisturbed. The city covers a great area, but all in hilly country, covered with forest and intersected by many streams, tributary to the main *quebrada*, which empties into the sea near the cape." (J. Alden Mason, p. 61.)

REMNANTS OF A PRE-COLUMBIAN INCA CITY'S STONE PATHWAYS

A wealthy, intelligent and cultured people once trod these stones.

ANOTHER EXAMPLE OF PRE-COLUMBIAN INCA ROADWAY

The Chimus of Peru were also great road builders.



RUINS OF GREAT ANCIENT CITY, COMPARABLE IN SIZE TO LONDON, ARE DISCOVERED IN COLOMBIA

Chicago, August 15, 1922—Ruins of a city of great size, a community center that in its day must have compared with the London, or New York or Chicago of today, has been discovered in Colombia by an expedition from the field museum of Chicago. It is located in a portion of Colombia that is now uninhabited and almost unknown to science. Once it must have been one of the great centers of population, the home of immensely wealthy people of culture and intelligence, but now even its name is unknown.

Articles taken from the remains of the great group of villages and the carving on the stone pavements, retaining walls, steps to the houses, etc., indicate a high grade of workmanship. Jewelry dug up out of the ruins shows the people possessed great skill in the working of gold and the setting of precious stones.

The excavating work had progressed sufficiently to show that these people were expert road builders. Thousands of roads extended from the main center all through the mountains. These connected up with broad stone paved highways, or main arteries, leading to the group of villages. All these roads are paved with flat, water-worn rocks of uniform size. The smaller roads, or by-paths, are paved with stones four feet wide, edged with bright stones. On inclines the stones are set in as steps. The cuttings on the large stones in the terrace of what must have been the community centers show exceptionally fine carving.

The expedition has dug up some splendid examples of pottery, especially one set of fine black pottery, incised or carved. Spanish invaders are known to have taken fabulous sums from this territory. The dead were adorned with gold ornaments and costly jewels and the Spaniards robbed most of the graves. Enough is left, however, to indicate that the extinct people must have been very wealthy.

Specimens already received at field museum include gold bells, small, exquisite gold figures and jars and other articles of shell, carnelian and agate. So far in the exploration, there is nothing to indicate what caused the sudden disappearance of what, in its day, must have been one of the greatest centers of population in the world.

(Chicago Tribune.)

SOLID GOLD BREAST PLATES LIKE THESE ONCE ADORNED PRE-INCA WOMEN

The 2,000-year-old pre-Inca civilization possessed great skill in the working of gold. The pure gold breast plates shown here are less than a thirty-second of an inch in thickness; are beaten out of one sheet of gold; were probably neither heavy nor cumbersome to the ladies who wore them.

The pre-Inca men, too, wore gold, but their golden breast plates were heavier and thick enough to repel arrows or spears.

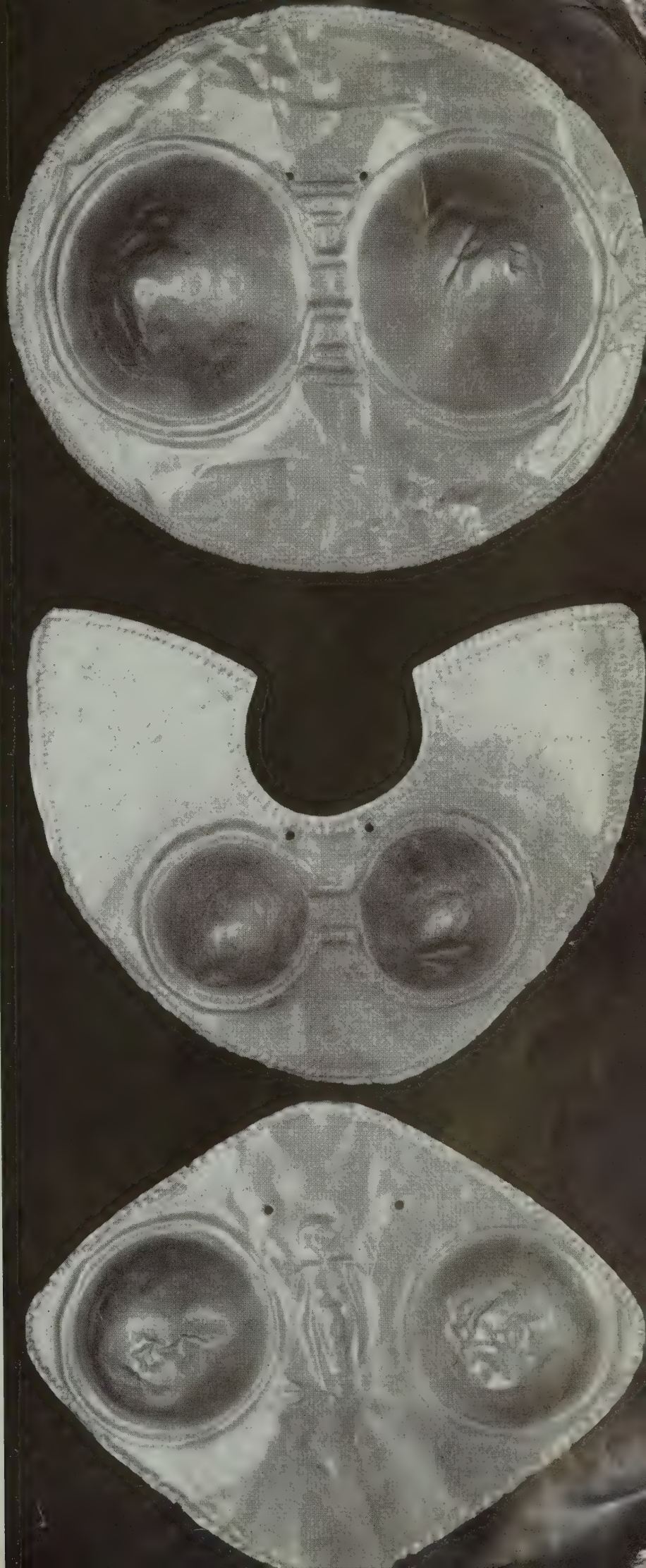
These ancient people wore gold even in death. Excavations of a pre-Maya king's tomb, at Monte Alban, Mexico, uncovered a third type of solid gold breast plate, which not only covered the chest but covered the face as well. This one is believed to have been a burial mask.*

Solid gold men's breast plates of similar origin to the three ladies' breast plates shown here (all discovered in Columbia) have also been found in Columbia, and in Central America and Mexico. Excavation work in these widely separated regions have also disclosed similar workmanship in gold drinking cups, gold bells, and other golden objects. Gold, beaten into sheets as thin as tissue paper, has been found in Peru, Mexico, and Central America.

Were these people all of the same origin?

**A picture of this type of breast plate is found on the back cover of "Grandeur of Ancient America."*

These gold breast plates are now
in the Field Museum at Chicago.

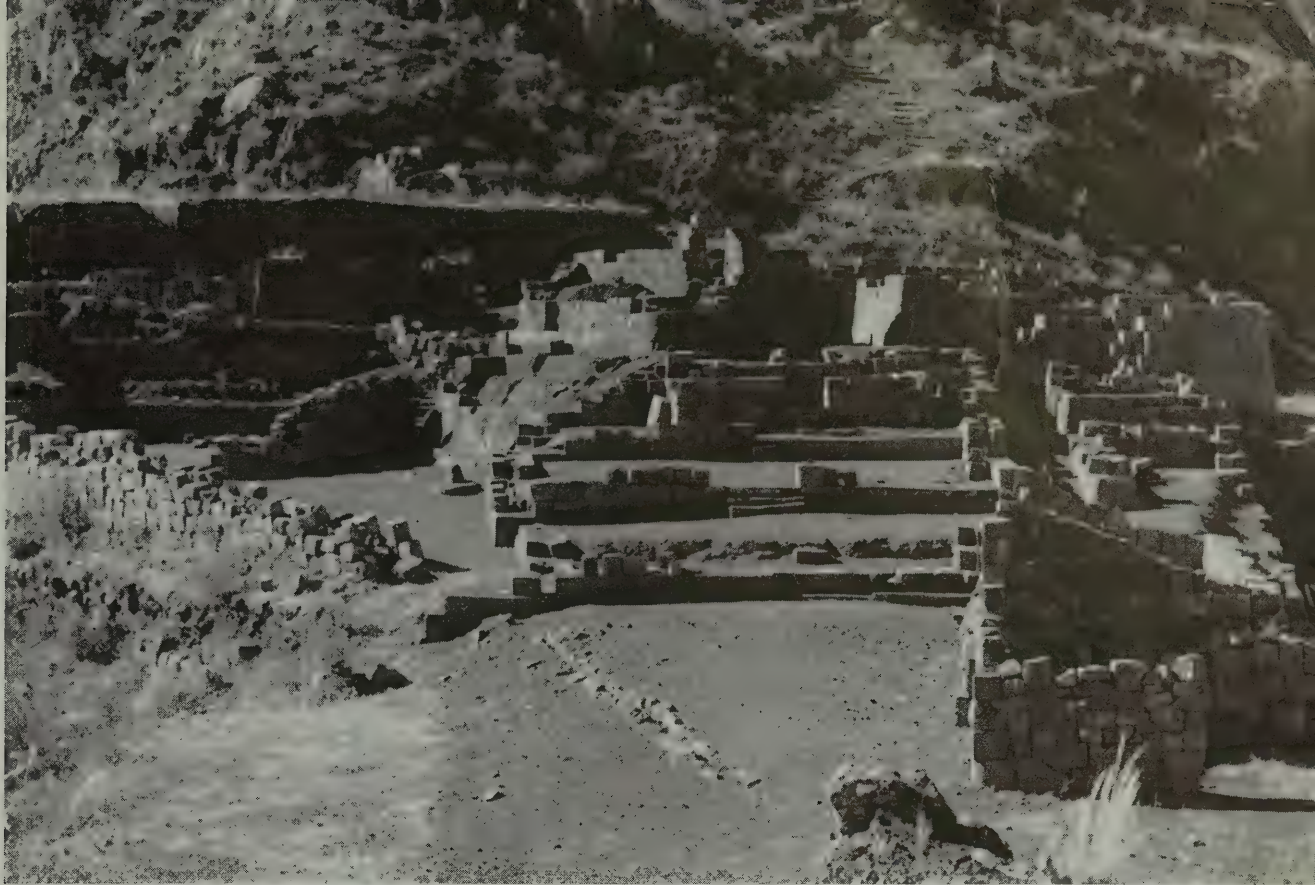




FOUNTAIN AT TAMPU MACHAI, NEAR CUZCO. Pre-Inca fountains are very similarly constructed. Usually have two outlets, as seen here, and also niches on either side of the wall. The basins of the fountains are cut out of a single stone. A hole drilled in one corner and connecting with an underground conduit, keeps the water in the basin from overflowing. Spring water from mountain springs fed these fountains.

"This student of Peruvian archaeology calls attention to the fact that 'the earliest civilizations observed in Peru were of as high a grade as if not superior to the latest.' The significance of this is that an immense period of time must have been required for the development and spread of this so-called classic culture before it reached the stage which the data given by Uhle would place at least 2,000 years before the Spanish conquest, or about 500 B.C." (The Ayar-Incas, p. 182.)

"By all comparisons with the time required for the evolution of cultures elsewhere, so far as has been ascertained, the civilization which Uhle notes as the oldest and the highest grade of the various types whose remains have been exhumed in the ruins of Pachacamac and whose consummation he places at 500 B.C., must have reached back in the process of its growth to 2,000 or 2,500 B.C." (The Ayar-Incas, p. 183.)



RUINS AT PISAC. At the upper end of the Yuca Valley are the ruins of a wonderful Inca temple, or citadel, called Pisac. These remarkable ruins resemble, in the care and exquisite finish of the stone-cutting, the best ruins at Machu Picchu and in Cuzco. The beautiful valley of Yuca was that portion of the Urubamba Valley most favored by the Incas of Cuzco for their country houses. Although the bottom of the valley is 9,000 feet above the sea, it enjoys a climate not unlike the south of France. The Incas, ever appreciative of beautiful views, built some of their houses on the most sightly points of this valley.

"In the myth of Paccari-Tampu, the four Ayars (or Aryas), 'Children of the Sun' and founders of the pre-Inca line, with their sister-wives, started from the 'Tavern of the Dawn' to seek more fertile lands and to 'subdue the people' who did not 'receive them as their Lords.' As they neared Cuzco 'they saw a rainbow which the natives called Hunacauri. Holding it to be a fortunate sign, Manco Ccapac said, "Take this for a sign that the world will not be de-

stroyed by water.'" From the same Aryan source, by way of Persia and the influence of Mithraism in the formation of our Scriptures, we have the same sacred tradition of the rainbow (Genesis 9:8-17). 'And God spake unto Noah . . . I will establish my covenant with you: neither shall all flesh be cut off any more by the waters of a flood; . . . I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.'" (The Ayar-Incas, pp. 196-197.)





SILLUSTANI, PERU. CHULPA OR BURIAL TOMBS

Prehistoric royal tomb, or "chulpa," at Sillustani, on the shores of Lake Umayo, near Lake Titicaca. The masonry has been cracked by an earthquake.

Nadaillac refers to traditions collected by Brasseur de Bourbourg: "There were in these regions, at that remote date, convulsions of nature, deluges, terrible inundations, followed by the upheaval of mountains, accompanied by volcanic eruptions. These traditions, traces of which are also met with in Mexico, Central America, Peru and Bolivia, point to the conclusion that man existed in these various countries at the time of the upheaval of the Cordilleras, and that the memory of that upheaval has been preserved." (Nadaillac, pp. 16, 17.)

Rivero and Tschudi quote Montesinos, a Peruvian historian: "During his reign (32 or 33 A. D.) they experienced earthquakes that lasted several months." (Tschudi, pp. 59-60.)

THE BATH OF NUSTA (VIRGIN OF THE SUN) OLLANTAY TAMBO

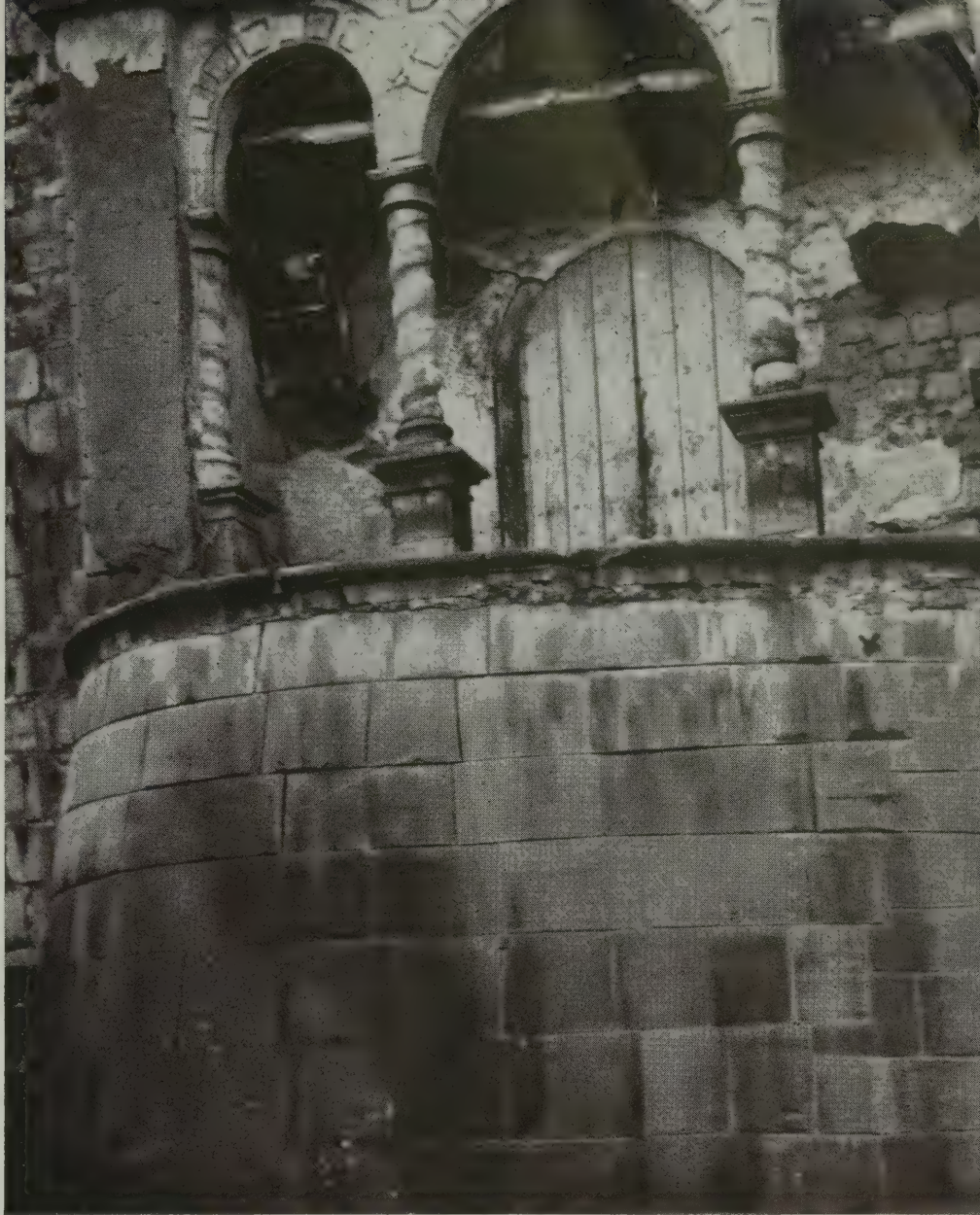


"The Cascikas of Peru * * * believed to rise again in another world, and therefore they would not then be left to seek for such furniture and service (vessels of gold and silver and pages or servants). So then when the Spaniards came to break up these sepulchres for the gold and plate that was in them, the Indians besought them that they would not scatter the bones, because (said they) their bones being together, they shall more easily, and with less pain, rise again." (Zarate, p. 43.)

"The Peruvian ruins show us remains of cities, temples, palaces, other edifices of various kinds, fortresses, aqueducts (one of them 450 miles long), great roads (extending through the whole length of the empire) and terraces on the sides of the mountains. For all these constructions the builders used cut stone laid in mortar or cement, and their work was done admirably. * * * The masonry, although sometimes ornamented, was generally plain in style and massive." (Baldwin, p. 223.)

"On the Lake Titicaca plateau, a number of monoliths and extensive ruins still testify to the existence there at one time of a civilization 'the most ancient and the most brilliant in South America.'" (Nadailac, p. 401.)

Baldwin says: "The ruins of ancient Peru are found chiefly on the elevated table-lands of the Andes between Quito and Lake Titicaca. * * * The great district to which they belong extends north and south about two thousand miles. When the marauding Spaniards arrived in the country, this whole region was the seat of a populous and prosperous empire, complete in its civil organization, supported by an efficient system of industry and presenting a very notable development of some of the more important arts of civilized life." (Baldwin, p. 222.)



THE CURVED BUTTRESS OF ONE OF THE WALLS OF THE PRE-INCA TEMPLE OF THE SUN AND MOON AT CUZCO. It is now used as the foundation of a Spanish Monastery. Note the stones in the Spanish masonry above, taken from the incomparably finer walls which the Spaniards destroyed.

INCA BATH



THE PRE-INCAS WERE CHRISTIANS

✓
"That these Indians, and probably several more congenial tribes, were Christians, in the broad sense of the word, at the time of their landing on American soil, can scarcely be doubted. They knew and worshipped the one eternal, spiritual, and ubiquitous God, who 'caused' or created the heavens and the earth and all they contain; they knew of the happiness of our first parents eating the 'fat fruit' of Eden, and of the 'bad spirit' who brought them to sin, misfortune, and death; and, as they were acquainted with the circumstances of the dire tragedy, we may readily infer that they were not altogether ignorant of its most important particular: the promise of a Redeemer, which constitutes the deepest foundation of Christianity." (*America Before Columbus*, pp. 111-112.)

The tradition of a virgin giving birth to a god is found among many ancient American peoples. Brinton says: "Many of the goddesses were virgin deities, as the Aztec Coatlicue, Xochiquetzal, and Chimalman; and many of the great gods of the race, as Quetzalcoatl, Manibozho, Viracocha, and Ioskeha, were said to have been born of a virgin. Even among the low Indians of Paraguay, the early missionaries were startled to find this tradition of the maiden mother of the god, so similar to that which they had come to tell." (*Myths of the New World*, p. 172.)

"The great white God in American tradition is frequently mentioned as having been crucified. Crucifixion was in fact practiced in ancient America. 'It is worth noting that we find in its records reference to the old Hebrew custom of putting prisoners of war or criminals to death by crucifixion. Death by crucifixion was a Jewish form of execution long before the Roman Empire came into existence. Sculptures representing crucified victims were found among the ruins of the most ancient temples in Tropical America and Assyria. * * * Moses found it necessary to lay down special laws with regard to the manner in which the dead bodies of the crucified should be treated (Deut. 21:22, 23).' " (Lee, pp. 164-165.)

"There is nothing strange in the fact that much of the religious mythology of the Mexicans and Peruvians was of undoubted Asiatic origin when it is considered that all of our own religion comes from Asia. As with the architecture, painting, and sculpture of Copan and Quirigua, most of our own, today, has a clearly defined lineage from the art of Asia. Ours was derived through Greece and Rome and the Italian Renaissance; theirs from contemporary sources by a more direct route across the Pacific." (*The Ayar-Incas*, pp. 54-55.)

"Like the Jews, the Indians offer their first fruits; they keep their new moons, and the feast of expiations at the end of September or in the beginning of October; they divide the year into four seasons, corresponding with the Jewish festivals. According to Charlevoix and Long, the brother of a deceased husband receives his widow into his house as a guest and after a suitable time considers her as a legitimate consort. In some parts of North America circumcision is practiced, and of this Acosta and Lopez de Gomara make mention. But that which most tends to fortify the opinion as to the Hebrew origin of the American tribes is a species of ark, seemingly like that of the Old Testament; this the Indians take with them to war: it is never permitted to touch the ground, but rests upon stones or pieces of wood, it being deemed sacrilegious and unlawful to open it or look into it. The American priests scrupulously guard this sanctuary, and the high priest carries on his breast a white shell adorned with precious stones, which recalls the Urim of the Jewish high priest; of whom we are also reminded by a band of white plumes on his forehead." (Tschudi, pp. 9-10.)

"It is proper here to explain the position of spirits in the Indian systems. All the first people are conceived as having bodies as well as spirits. When we speak of a spirit appearing to a sorcerer or 'doctor,' it is understood that the spirit has left the body temporarily and will return to it. There are not spirits without bodies save an exceptional few who at the time of the metamorphosis of the first people, lost the bodies which had belonged to them in their primal condition and received no new bodies at their fall. This loss of bodies was inflicted as a punishment. These desolate disembodied spirits wander about now in mountains and lonely, weird places. Uncanny in character, they are seen rarely and then only by sorcerers." (Jeremiah Curtin, *Creation Myths of Primitive America*, 1898, p. 37.)

"The ark of the covenant appears to have been known. 'On the excellent authority of Adair, Long and Noah, American historians and ethnologists, we are informed that the western tribes of the North American Indians kept a holy chest, or ark, which they were wont to carry to the battlefield when hard pressed by their enemies. Long says: "This ark was placed on a sort of frame carried on men's shoulders, and was not allowed to touch the ground. To uncover it was strictly forbidden. Three men who, out of curiosity attempted to examine its contents, were struck blind on the spot."'" (Lee, p. 109.)

"As the coast of Peru is kept temperate by the cold waters drifting northward in the Peruvian current, Alaska is warmed by the northward drift of this "river in the ocean" from southern Asia, so that the far northern ports of Seward and Cordova are free from ice the year round. Having made the circuit of the North Pacific, this great carrier sweeps southward, along the coast of California, Mexico, and Central America to the Gulf of Panama, where it is joined by the eastward-flowing equatorial countercurrent. These great oceanic highways have been, from times far beyond the beginnings of history, important factors in the distribution, by accident or design of the voyagers by sea, of Asiatic peoples on the coasts of North and South America." (The Ayar-Incas, p. 92.)



TAMPU MACHAI, NEAR CUZCO. There is a spring here whose waters contain remarkable mineral qualities. Around it the ancients built a fountain and the ruins seem to be those of a temple dedicated to the god of the spring. These ancient Inca engineers built stone conduits from springs as far away as 400 miles to bring the water to their cities. Below: a closer view of the same place.

"That their religion and morality were relatively pure at one time, is sufficiently established by their material attainments and natural science; for history, as well as Holy Scripture, teaches us that a strong religious conviction, in accord with human reason, ever was the foundation of material and mental development. Considering the remains of their mounds, that were likely built for religious purposes. Short states that their religion seems to have been attended with the same ceremonies in all parts of their domain, and that its rites were celebrated with great demonstrations is certain, he says." (America Before Columbus, p. 82.)





RUINS NEAR LIMA, PERU

Detail of the construction of the ruins in the vicinity of Lima.

"The story of the Flood is widely current among the American Indians. A man (Noah), with certain other people, escaped in a boat filled with various animals and birds. A rainbow is the sign that this will not happen again. The leader of this party later invented the art of making wine. In course of time a tower was erected for the purpose of reaching the clouds, but the god, incensed at this presumption, destroyed the tower, confused the language of the day and dispersed the people.

"Jacob and his twelve sons are found in the legends of the American Indians. Some of the tribes 'used to build an altar of twelve stones in memory of a great ancestor of theirs who had twelve sons.' 'They had traditions that all Indian tribes descended from one man who had twelve sons. That this man was a notable and renowned prince, having great dominion; and that the Indians, his posterity, will yet recover the same dominion and influence.' " (Calvin Colton, *Origin of the American Indians*, London, 1833.)

OLD INCA STRUCTURES

Where the Spaniards melted the gold and silver taken from the Incas.



"It would be impossible to describe this complicated maze of massive adobe walls, most of them still standing, albeit much shattered by centuries of earthquakes, or to convey an idea of the pyramidal edifices, rising stage on stage, with terraces and broad flights of steps leading to their summits. It is enough to say that many of the buildings of the ruined city, the history of which is lost even to tradition, are complicated structures, their apartments connecting by blind and narrow passages, and containing many curious subterranean vaults or granaries, which consisted of excavations made in the hard ground, of various shapes and sizes." (Peru, Land of the Incas, by Squire, pp. 92-93.)

"Practically, these valleys may be considered as one, affording, with their ramifications in the mountains, a rich

and ample area for a large and advanced ancient population, the evidences of whose existence are met with almost immediately after leaving Huanchaco. These consist of long lines of massive walls, gigantic chambered pyramids, or huacas, remains of palaces, dwellings, aqueducts, reservoirs, granaries, prisons, furnaces, foundries, and tombs, extending for many miles in every direction. These are the ruins of Grand Chimú, the most extensive and populous of all the cities of ancient Peru. The road runs directly through them, and in their center, solitary and alone, with no sign of life or population around it, stands the little church of La Legua, built here among the deserted and crumbling monuments of the ancient inhabitants." (Peru, Land of the Incas, by Squires, p. 113.)

CHAN-CHAN, PERU. A WALL OF THE PALACE.

The carvings on the wall have almost identical design to those of Mitla, Mexico.





STONE JAGUAR. A fine example of stone carving, adding the belief that the ancient people had hardened implements of steel or other like material, with which to cut hard stone.

"Padre Gay mentions (*Historia de Oaxaca*, Vol. 1, chap. 4, p. 62) that the Mexican Indians 'sold to some European antiquarians very thin plates of gold, evidently worked with the hammer, which their ancestors had been able to preserve, and on which were engraved ancient hieroglyphs.'" (Saville, *The Goldsmith's Art in Ancient Mexico*, 1920, p. 175.)

"Very often * * * the Incans are referred to as sun worshipers. But strictly speaking, this is incorrect. The Incans never worshiped the sun itself, but regarded the planet merely as the visual manifestation of the Sun-god Inti; a living deity who, when he so desired, could descend to earth and mingle with human beings. It was believed, too, that he could suffer and die, as at the time of eclipses, but that he was always reborn; and that his divine wife was Mama Quilla, whose visible manifestation was the moon. But over and above these two, the Incans believed there was a supreme being or creator, a god who was known as Kamak or Kapah or 'The Condor of the Heaven' or 'Condor-god' and who was of pre-Incan origin." (Verrill, p. 147.)

"It is highly probable that their mental progress was not surpassed by their arts and natural philosophy; but another Champollion-Figeac is wanted still to give us an idea of their hieroglyphic literature. Nothing else is known of their writing than that it is of Asiatic origin and nowhere to be found on American soil with nations of that or of any earlier period. On a specimen presented by Nadaillac we notice three 'taus,' perfectly similar to the T of the Egyptian obelisk of the Place de la Concorde in Paris." (America Before Columbus, pp. 88-89.)

"Iron was unknown to them in the time of the Incas, although some maintain that they had it in the previous ages, to which belong the ruins of Lake Titicaca. Iron ore was and still is very abundant in Peru. It is impossible to conceive how the Peruvians were able to cut and work stone in such a masterly way or to construct their great roads and aqueducts without the use of iron tools. * * * Some of the languages of the country, and perhaps all, had names for iron. 'It is remarkable,' observes Molina, 'that iron, which has been thought unknown to the ancient Americans, has particular names in some of their tongues.'" (Baldwin, p. 248.)

"The Indians answered him that they knew and believed in God who dwells in the heavens, and that that God is Father, Son, and Holy Ghost. The Father's name was Icona, and he had created man and all things; the Son had for a name Bacab, and he was born from a maiden always virgin, called Chibirias, that lives in the heavens with God. The Holy Ghost they called Echuac. They say that Icona means the Great Father; of Bacab, who is the Son, they tell that Eopuco put him to death, had him scourged, and placed a crown of thorns on his head, and hung him with extended arms from a pole; not meaning that he was nailed, but bound to it; and to better explain, the chief extended his own arms. There he finally died, and remained dead three days, and the third day he came to life again and ascended to Heaven, where he is now with his Father. Immediately after came Echuac, who is the Holy Ghost, and who supplied the earth with all that was needed." (America Before Columbus, p. 373.)

These particulars leave hardly any doubt as to the manner in which Quetzalcoatl's beneficent religion was subverted. As Christianity was almost destroyed in Europe during the fifth century by hosts of bloodthirsty barbarians, so was the doctrine of peace overwhelmed in Mexico by the fierce Chichimecs, who put an end to both the religion and the dominion of the Toltecan empire.

"Among scores of other ancient settlements which still bear this mark of the Aryan race, are Mazatlan, Tecoman, Tuxpan, Ixtlahuacan, Tomatlan, Tetlan, Zapatlan, Haltepan, Nochistlan (Mexico), Amatitlan, Coban, Totonicapan (Guatemala), Copan (Honduras), Tucuman, Malanzan, Utracan (Argentina), Mazan (Peru)." (The Ayar-Incas, p. 231.)

Excavators believe this to be one of the fore-runners of the great stele of Central America. Note the carvings and drawings cut in uniform style.





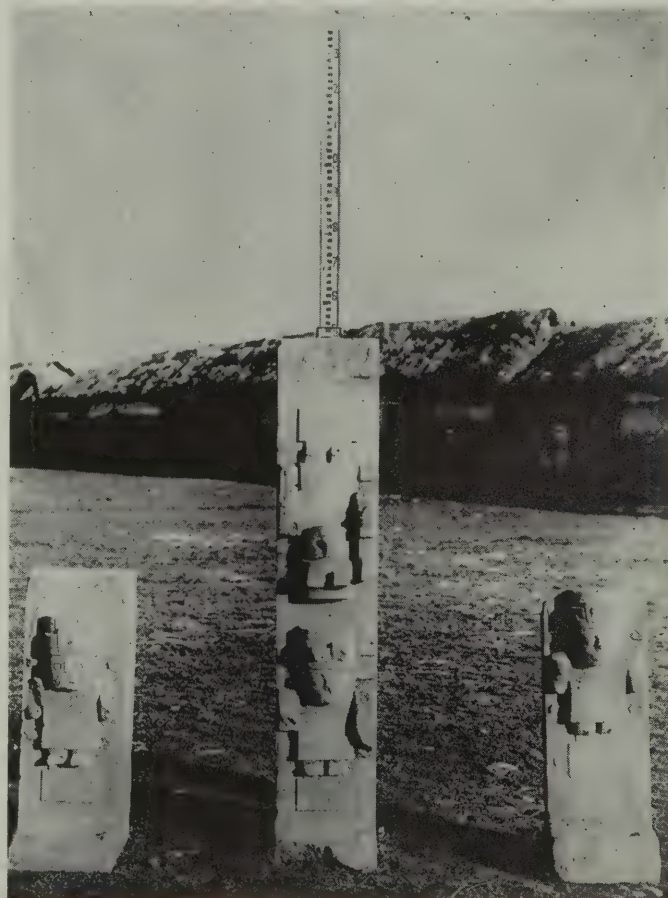
CARVINGS ON A GREAT MONOLITHIC GATE AT TIAHUANACO, BOLIVIA

A close-up of a long panel of falcon-headed gods and divine Kings worshipping the Creator. They are located on either side of the Creator; total number, 48. It is believed that the repetition of the figures emphasizes the devotion and represents repeated obeisances. The carvings on the bottom are believed to represent the sun in the several months. The entrance through the gate is directly below the Creator. The symbolic, low-relief carvings shown here, like those on the stone of Chavin, indicate the same method and considerable of the conventional detail employed upon tablets, pottery, and pictures of prehistoric Mexico.

OTHER STONE IDOLS AT TIAHUANACO, BOLIVIA

D. G. Brinton tells us: "The astonishment of the Romanist missionaries rose to horror when they discovered among various nations a rite of baptism of appalling similarity to their own, connected with the imposing of a name, done avowedly for the purpose of freeing from inherent sin, believed to produce a regeneration of the spiritual nature; nay, in more than one instance called by an indigenous word signifying 'to be born again.' Such a rite was of immemorial antiquity among the Cherokees (a tribe of Indians in the eastern United States), Aztecs, Mayas and Peruvians." (Myths of the New World, 1868, pp. 125-126.)

"With these vows was often associated the rite of baptism, by sprinkling or by immersion in water. Even among the rude Jahgans of Tierra del Fuego, we find that the child, when born, was promptly dipped in water, not for sanitary but for religious reasons. * * * In another sense it (baptism) would seem to have been a purification from inherited sin, in which sense it was practiced by the Nahuas of Mexico and the Quichuas of Peru. With the Mayas of Yucatan it was in common usage and was known by the significant name, 'the second birth.'" (D. G. Brinton, Religions of Primitive Peoples, 1897, p. 195.)



SILT-COVERED RUINS AT TIAHUANACO

In the trough of an ancient lake—now the inter-cordilleran plateau—stand these monumental ruins of prehistoric Peru which bear the most unmistakable resemblance to those of Mexico and Central America.



Acosta writes: "In Peru there was some similarity to our dogma of the Blessed Trinity in their Chief-sun, Son-sun, and Brother-sun. I remember that, being in Chuquisaca, an honourable priest showed me an information, which I had long in my hands, where it was proved that there was a certain Huaca or oratory, whereas the Indians did worship an idol called *Tangatanga*, which they said, was One in three and Three in one. And as this priest stood amazed thereat, I said that the devil had taught it, stealing it from the Eternal Truth for himself!" (America Before Columbus, pp. 371-372.)

"Among the Mexicans, the Mayas, and the pre-Incan and Incan people of Peru, there was a persistent, universally believed tradition of a bearded white man who visited their lands, taught them their civilizations and religions and then mysteriously disappeared. The tradition tells of this bearded god having reached Mexico and Yucatan in a 'magic ship,' and the tradition of the first Inca—'Manko Kapak'—having appeared from Lake Titicaca and having declared himself the 'Son of the Sun.'" (Verrill, p. 28.)



ENTRANCE TO THE INCA PALACE OF HUANICO VIEJO, PERU

Here you see an elaboration on the usually plain design of the pre-Inca entrances and doorways. However, despite the difference in design, the similarity between this doorway and the plainer pre-Inca designs, is unmistakable.

"In the Quiche myth of Guatemala, after the destruction of the race by a deluge, 'comes the creation of the four men and their wives who are the ancestors of the Quiches, and the tradition records the migrations of the nation to Tulan, otherwise called the Seven Caves, and thence across the sea, whose waters were divided for their passage.' The Maya traditions also, like the Peruvian and the Quiche, tell of 'four famous chiefs or ancestors.'

"As the Peruvian Ayar Manco Ceapac unwinds his sling from his head and casts a stone to each of the cardinal points—announcing that in this manner he takes possession of the four quarters of the earth—likewise in Mexico the legendary Chichimee prince took possession of the valley of Anahuac." (The Ayar-Incas, pp. 170-171.)



GREAT PRE-INCA TEMPLE AT CUZCO

The pre-Incas, like the Mayas of Mexico, never discovered the architectural arch.

"No people ever had a more profound appreciation of the beauties and mysteries of nature. They displayed their imagination in their poetic names of natural objects and in the magnificence of the sites of their temples." (The Ayar-Incas, pp. 231-232.)

**GREAT QUADRANGLE
ENCLOSURE AROUND
THE RUINS OF A
PALACE
OF CUT STONE**



"A similar remark ought to be made in regard to most analogies between the belief of the Indian tribes at the time of the Spanish conquest and the religion of the Jewish people, for, as will appear in the sequel, it is almost certain that the Christian religion was preached at various times in

America before Columbus's discovery; and, while Christianity accepts all the fundamental tenets of Jewish dogmas and morals, and highly respects the typical liturgy of the Old Testament." (America Before Columbus, p. 196.)

"Their graves (Indians of Colombia) contained plates of gold and tablets of earth (clay) with various curious characters which probably had among them conventional significance." (Geografia y Compendio Historico del Estado Antioquia en Columbia, Paris, 1885, p. 517.)



**MASSIVE STONE
UNEARTHED
AT TIAHUANACO,
BOLIVIA**



PRE-INCA RUINS ON THE BANKS OF LAKE TITICACA

This region is considered to have been the birth-place of the pre-Inca civilizations.

“The legendary Christ of America performed miracles and taught Christian doctrines. Rosales’ History of Chile declares ‘A wonder man had come to that country * * * who performed many miracles, cured the sick with water, kindled fire at a breath, caused it to rain and their crops and grain to grow, healing at once the sick, giving sight to the blind.’” (Kingsborough, 6:419)

“The Incas’ idea of God as the Creator was almost identical with that of the Spanish invaders—except that Viracocha of the Incas, as their ancestor and the beneficent creator and preserver of all things, was a nobler conception in some respects than the Jehovah of the Spanish priests; and the Amautas’ conception, both of the age and of the

method of creation of the world, was more enlightened than that of the Europeans. Both conceptions were evidently from the same original source.” (The Ayar-Incas, p. 175.)

“Quetzalcohuatl took leave of his companions, and sent them back to their city, instructing them to tell their fellow citizens that a day should come in which the white men would land upon their coasts, by way of the sea in which the sun rises; brethren of his and having beards like his; and that they should rule the land.” (Bancroft, 3:25.)

“On the other hand, the founders of Peruvian civilization also worshipped, as we do, an unseen and omnipotent God and believed that he had manifested himself on earth in the flesh for their salvation.” (The Ayar-Incas, p. 170.)

"Montesinos' account of the original 'golden age' of peace, order, and plenty, when the people were faithful to 'the creator of all things (the same as the Christian god) in return for the benefits received from him,' the subsequent apostasy of the people, their worship of false idols and falling into vicious habits, leading to decay and downfall, is exactly corroborated by the traditions of the Incas as to the religion of Viracocha in the history of their race as preserved by all the early chroniclers." (The Ayar-Incas. p. 177.)

"This great white race, kindred of our own, whose mixed descendants in America spoke, even at the time of the arrival of the Spaniards, a language which still contained many traces of our Paleo-Aryan mother tongue, was moved by much of the same incentives in its great migrations as led our English ancestors to America and spurred on our American fathers to people the West. Many of their words were the same as the English inherited by us from the common ancestral source." (The Ayar-Incas, p. 185.)



A STUDY IN MASONRY OF THE EARLY INCAS. Bottom structures are characteristically built of great, beautifully-cut, well-fitting stones, so solid and heavy as to make the walls impregnable, with super-structures built of rough-cut smaller stones held together with adobe cement. Doorways of ample size, topped with heavy, smoothly-cut, monolithic lintels, totally without ornamentation, is another architectural characteristic of these ancients.



"We trust that no intelligent reader would contradict us, if we should consider it sufficiently demonstrated that the Christian religion was preached in America during the first centuries of our era." (America Before Columbus, p. 582.)



✓
RUINS OF ANCIENT
HOMES;
PISAC, PERU

"The deposit of the dead in caves as by the ancient Israelites, the Hawaiians, the Quichas of Peru, and many other ancient peoples was but an early form of the crypt-burial still practiced by civilized races, descendants of the Paleo-Aryan stock. Many of the monumental tombs of the

Peruvians, such as that at Cuelap in the Cordillera of northern Peru, and the great pyramids on the coast, were sacrificial altars and temples as well as sepulchers." (The Ayar-Incas, p. 170.)



OLDER TEMPLE OF
PACHACAMAC

South from Lima, Peru, is Pachacamac, with its vast extent of adobe-brick ruins. There are two temples located here. One, lower down (shown left), is the older temple of Pachacamac. Inside, still plainly seen, are lines of secret chambers which once reeked with the stench of human sacrifice. The later Temple of the Sun (not shown here), crowns a height by the sea, and can only be reached by a series of terraces and inclined passageways through its massive walls.



A GREAT WALL AT CHAN CHAN

Note remnants of carvings on the wall.

"The cave of Ataruipe * * * is the grave of an ancient race. We counted about six hundred well-preserved skeletons in baskets made of plaited palm leaves. The bones were prepared in three different ways: by bleaching, by painting them over with red stuff or by wrapping them up

in sweet-smelling wood and spices, like the mummies in Egypt. Near the baskets we found urns of half-baked clay, ornamented with pictures of crocodiles and snakes, like the picture on the walls of the palace of Mitla in Mexico." (Humbolt, p. 224.)

RUINS OF THE EXTERIOR TERRACE WALL OF THE GREAT TEMPLE OF CUELAP

This outer wall is approximately half a mile in length, and varying with the curvature of the ground, is from 40 to 60 feet in height. Built on a mountain slope, the base of the second wall (not visible) is 150 to 250 feet in the rear; stands about 30 feet above the top of the first wall. Walls end with a precipice on both sides. Only entrance is shown here. V-shaped in form, the entrance is six feet at the outside, narrows to two feet on the inside. To enter, you must also climb steep slope.





FORTRESS OF OLLANTAYTAMBO IN THE URUBAMBA VALLEY

On top of the crag on the west side of the Urubamba River and overlooking Ollantaytambo, a pre-Inca civilization built this remarkable fortress. Some of the single stones used in its construction weigh over eight tons.

"The remains of their habitations are to be found in the states of Utah, New Mexico, and Arizona, in the Mexican province of Sonora, and as far south as northern Chihuahua; nay, some antiquarians believe to have discovered their vestiges in the Peruvian republic." (America Before Columbus, p. 95.)

"In general outline, the tradition as recorded by Montesinos, no doubt, correctly describes the early peopling of Peru: 'many came by way of Chile, others through the Andes, others by way of Tierra Firme (probably meaning the Isthmus of Panama) and the South Seas'; but the process pictured here in one broad stroke was the work of many centuries." (The Ayar-Incas, p. 86.)



INCA RUINS IN BOLIVIA

An ancient metropolis once flourished here. That these adobe and stone remnants of these 2,000-year-old ruins still stand, is due principally to the dry, arid climate of this region.

"Not a single American missionary who has, until this day, left any writing has forgotten to notice the evident vestiges of Christianity, which had in former times penetrated even among the most savage tribes." (America Before Columbus, pp. 423-424.)

BURIAL TOMB

Same burial custom was practiced in Monte Alban, Mexico.



"Most of the mummies are found in little vaults, or chambers of adobes, roofed with sticks, or canes, and a layer of rushes, and of a size to contain from one to four and five bodies. These are invariably placed in a sitting

posture, with the head resting on the knees, around which the arms are clasped, or with the head resting on the outspread palms, and the elbows on the knees, enveloped in wrappings of various kinds." (Squire, Peru, p. 72.)

"If mechanical arts and material welfare were civilization and refinement, we might presume that the ancient Mound Builders would not be unwelcome in our best society circles, the theory of perpetual progress notwithstanding." (America Before Columbus, p. 70.)



BURIED PRE-INCA
FORTRESS
AT CHAN CHAN



A 2,000-YEAR-OLD PRE-INCA WALL. In perfection of work, both in detail and in general plan, in solidity of foundation, in the strength and durability of their structure, in the cutting and joining of the stones, in the marvelous interlocking of tiers, corners, joists, and lintels, in the nice calculation of superimposed weights and the exquisite gradation from foundation to capstone, with a mathematical precision which amounted to a fine art, these ancients equal if not surpass, all builders in stone, past or modern.

"It is obviously impossible that this work of super-art, which is at least equal to the best examples of the masonry of the Orient, of Greece, or of modern times, could have been accomplished, merely with stone cutting tools. These blocks were undoubtedly cut with metal bits, tempered to a hard edge. Many bronze chisels have been found in the Huacas but these are said to be easily dulled when tested in rock-cutting. Some of these tools contained ninety-four parts of copper to six of tin. Emerald, one of the hardest of stones—obtained by the Peruvians in considerable quantities from the desert of Atacama in the south, as well as from Colombia—was carved with ease and precision by the Peruvians." (The Ayar-Incas, pp. 230-231.)

"Iron was unknown to them in the time of the Incas, although some maintain that they had it in the previous ages, to which belong the ruins of Lake Titicaca. Iron ore was and still is very abundant in Peru. It is impossible to conceive how the Peruvians were able to cut and work stone in such a masterly way or to construct their great roads and aqueducts without the use of iron tools. * * * Some of the languages of the country, covered in the mounds in the Mississippi and Ohio valleys. The Eskimos of Greenland used fragments of such metal inserted in bone handles for knives and spearheads, and even recently Peary found the tribes on Melville Bay using tools of this type." (The Origin and Early Spread of Iron-working, Harold Peake, in the Geographical Review, October, 1933.)



A STUDY OF PRE-INCA ARCHITECTURAL DESIGN AND CONSTRUCTION

Pre-Inca architecture is severely plain, yet in the taste and balance of their proportions, in the perfection of interlocking joints, in the beautiful, though plain chiseling of the stones, and in the mastery of detail and perfection of the mechanics of stone construction, these pre-Inca buildings are magnificent. These ancients must have loved nature and its beauty, for their most beautiful works were open-air temples, and they had a genius for selecting vantage points high up where they commanded glorious views of the rising or setting sun, the sea, the mountains, the valley.

"A. H. Verrill, in excavations at Cocle, Panama—in deposits he estimates as thousands of years older than the Christian era—found 'at a depth of five and one-half feet below the surface, at the temple site, among broken pottery and imbedded in charcoal . . . a steel or hardened iron implement. The greater portion is almost completely destroyed by corrosion but the chisel-shaped end is in good condition. It is so hard that it is scarcely touched by a file and will scratch glass.' With such a tool in the hands of the great Quiche or Quichua masons, the carving of the stone columns and idols which lay about its burial place at Cocle, or even the perfectly fitted masonry blocks in the smooth walls of Cuzco, would be explained." (The Ayar-Incas, p. 238.)

"One of the puzzling mysteries of Peru has always been connected with the tools with which the artisans of the megalithic age cut the stones which are fitted with such perfection into the incomparable masonry of the temples, forts, and palaces of the Andes.

"Nearly everywhere, however, there existed the tradition of a superior white race who had brought an ancient culture and erected the great monuments. The well-preserved Peruvian tradition was that the stone structures at Quinoa and Huaytara had been built by 'bearded white men' with iron tools." (The Ayar-Incas, p. 232.)

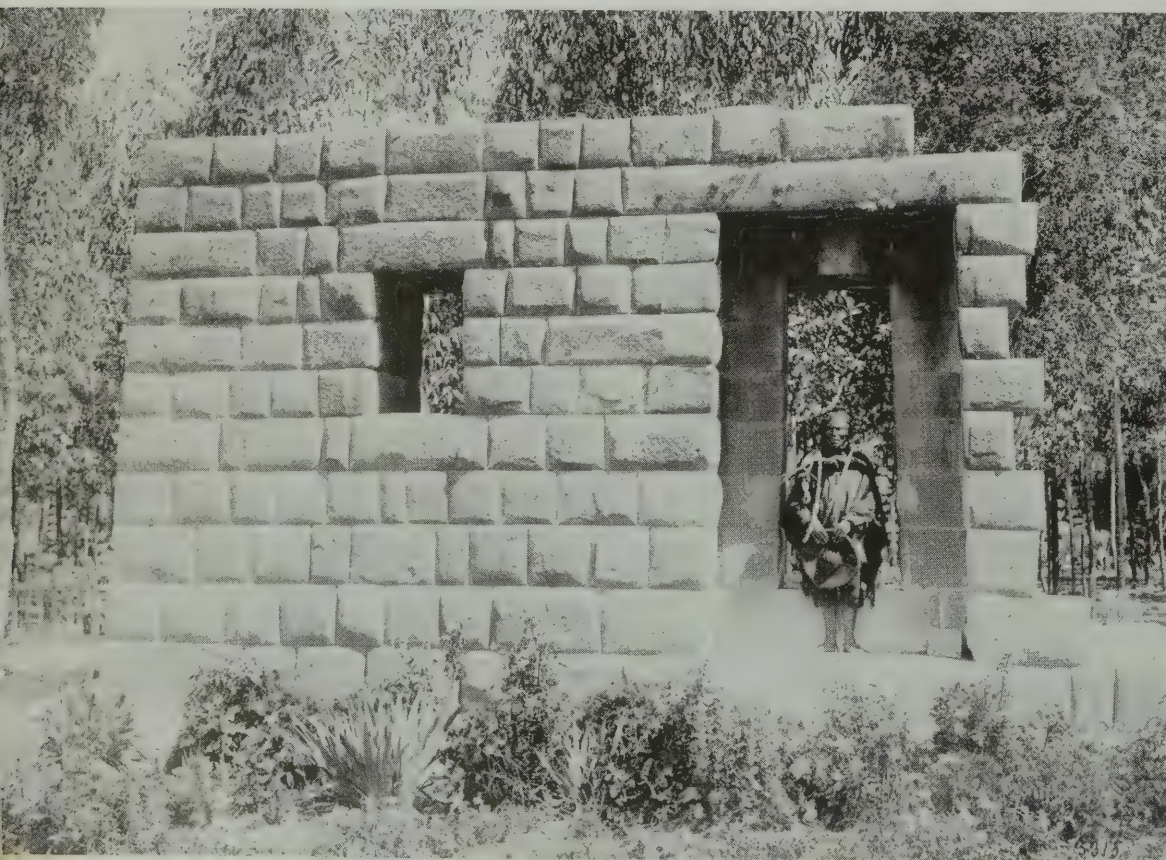


A STREET IN CUZCO,
PERU, ANCIENT
CAPITAL OF THE
INCA EMPIRE

showing Spanish colonial stucco walls superimposed on Inca stonework.

"Another circumstance of our Saviour's death seems to be remembered in Mexico, for it is related in its traditions that, at the disappearance of Topiltzin or Quetzalcoatl, both sun and moon were covered with darkness, while a single star appeared in the heavens." (America Before Columbus, p. 431.)

"Our Lord's resurrection is plainly brought to mind by the statement of the venerable Chiapan chief, who asserted that the crucified Bacab remained dead three days and on the third day came to life again." (America Before Columbus, p. 431.)



RUINS OF AN INCA
PALACE,
CUZCO, PERU

PRE-INCA WALL;
ROADWAY
IN CUZCO, PERU



"The Mexicans knew of the Visitation of the Angel to Our Lady, but expressed it by a metaphor—namely, that something very white, similar to a bird's feather, fell from heaven, and a virgin bent down, picked it up, and hid it below her cincture, and she became pregnant of 'Huitzilopochtli,' or better 'Teo-Huitz-lopochtli,' which name Borunda explains as meaning the Lord of the thorn or wound

in the left side. It is always the same, God the virgin's son." (America Before Columbus, p. 428.)

"Both the Inca and the Maya civilization—even their languages—had much in common with our own, inherited from the same common, Far Eastern cradle-land of the race." (The Ayar-Incas, p. 55.)

ANOTHER VIEW OF
THE RUINS OF
SACSAHUAMAN,
A PRE-INCA FORTRESS
NEAR CUZCO, PERU





STONE STATUE AT TIAHUANACO, BOLIVIA

The great stone idol, shown above, stands near the southwest corner of the Great Quadrangle.

"Dr. Tello of Lima found stone carvings at Chavin-Huanta in the central Peruvian cordilleras which bear a marked resemblance to Mayan sculpture. 'This style is notable for its aesthetic value which probably surpasses anything known from Peru, including even the monuments at Tiahuanaco.' " (The Ayar-Incas, p. 152.)

"A strong corroboration of the kinship of the two peoples is the constant recurrence, in the elaborate carvings on the adobe walls on the palace of the Grand Chimu at Chan-Chan, of the so-called 'horizontal S'—conventional figure of the serpent—the symbol of Votan.

"The worship of the serpent is pictured on the pottery of Chan-Chan. Many figures on the huacos have coiffures of coiled serpents adorned with feathers, typical of the cult of Quetzalcoatl." (The Ayar-Incas, p. 155.)

"A singular evidence at once of the kinship and the enterprise of the American races, says Southall, is the presence in the mounds of Ohio of the pearls and shells of the Gulf, of the obsidian of Mexico, of the mica of North Carolina, of the jade of Chili, of the lead of Wisconsin, of the copper and probably the silver of Ontonagon and the Keweenaw peninsula, and of carvings representing the manatee of South America or the Antilles, and the jaguar, the cougar, the toucan and the paroquet. These sculptures are very similar to those of Peru, and are not inferior as works of art." (America Before Columbus, p. 73.)

ANOTHER STONE IDOL UNCOVERED AT TIAHUANACO, BOLIVIA



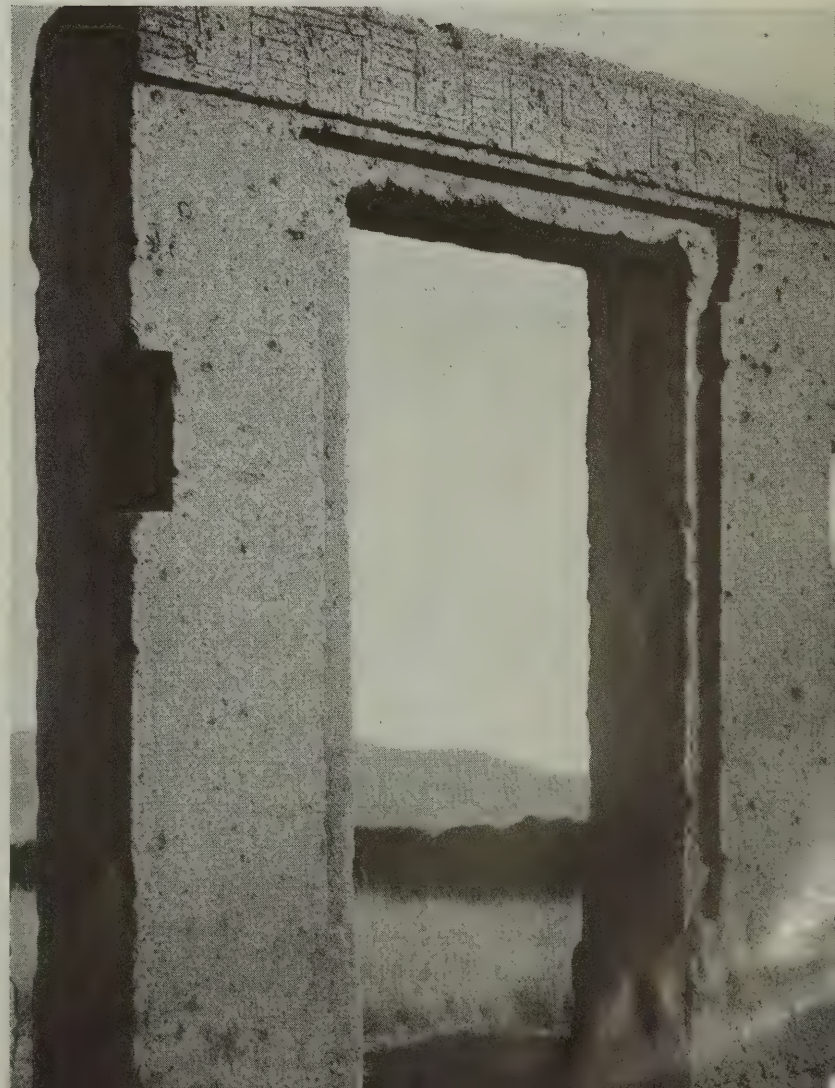


"Mayan place-names are common in the Peruvian highlands and the name of the great Quiche race and culture of Guatemala is preserved to this day in that of the Quichua (Quiche)—the basic stock of the Peruvian Andes over whom the noble caste of Ayars (Aryas), ancestors and forerunners of the Incas, established their rule. The Quichua today (the related peoples so called from the name of one of the early tribes) constitutes approximately 85% of the population of Peru. The relation of the Quiches to the Toltecs and other Anahuac races of the Mexican tableland is thoroughly recognized." (The Ayar-Incas, p. 13.)

UNCOVERED AT
TIAHUANACO, BOLIVIA

PORTAL OF THE MOON AT TIAHUANACO, BOLIVIA

"The Mound-builders were certainly of the cranial type of the ancient Mexicans and Peruvians, and thus of the cranial type of all the natives of the Pacific slope, at least as far as Sitka—that is, brachycephalic. 'After the personal comparison of Peruvian skulls with the authentic Mound-builders' skulls from Michigan and Indiana, and others from dolmens and mounds in Central Tennessee, I feel confident,' says Winchell, 'that the identity of the race of Mound-builders with the races of Anahuac and Peru will become generally recognized.' The Abbé Brasseur de Bourbourg, after the ablest and most extensive researches, declares that the pre-Aztec Mexicans or Toltecs were a people identical with the Mound-builders." (America Before Columbus, p. 78.)

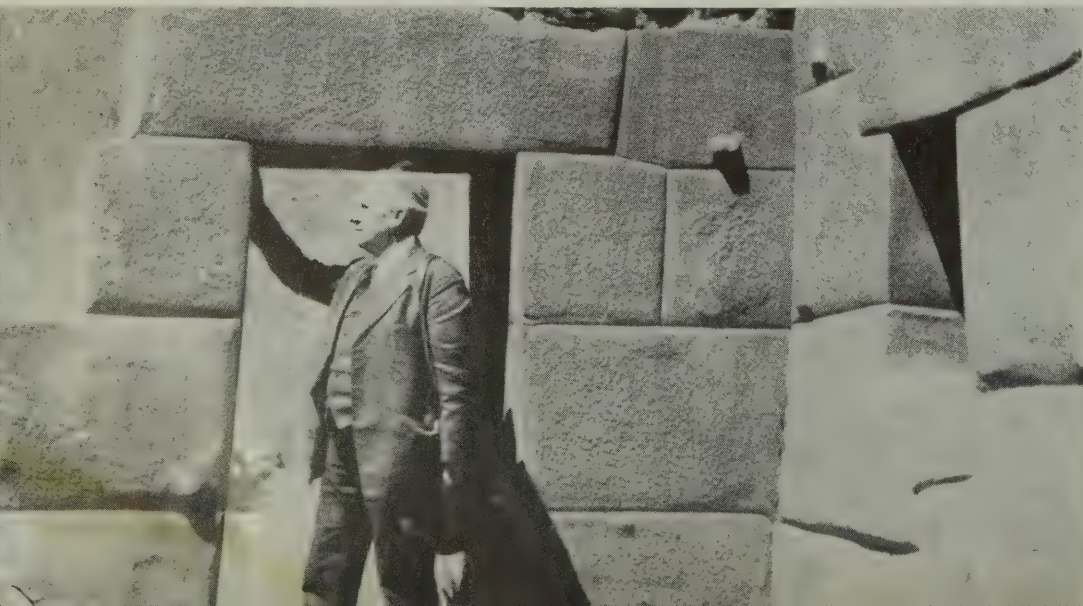




RECENTLY DISCOVERED MONOLITH NEAR TIAHUANACO, BOLIVIA



"THE GATE OF THE SUN"; TIAHUANACO, BOLIVIA. This monolithic gate is of pre-Inca construction. It is believed the figures on the frieze represent the Creator (in the center), receiving the devotion of the falcon Kings (on either side), and on the bottom, the Sun in the twelve divisions of the Zodiac, and the division of time into months, week and days.



"Perhaps this hypothesis is better supported than that of Colonel La Rosa, from the discovery by himself of a chamber or walled-up closet, filled with vessels and utensils of gold and silver, principally of the latter, close to the supposed furnace on the left, and indicated by the letter N. This closet, or rather well, which, according to the colonel's statement, had no entrance, except perhaps from above, was about twenty inches square, and as many feet deep, and was formed by leaving this space in a second wall several feet thick, which had been built up against the original outer wall of the chamber or area. The vessels were piled regularly, one layer above another, and, according to the colonel's notion, had been hidden away here at the time of the struggle between the Chimus and the Incas, to preserve them from the clutches of the latter. The vessels were mostly in the form of drinking cups or vases, some plain, and others ornamented, of very thin silver, considerably alloyed with copper, and oxidized to the extent of making some of them so brittle as hardly to bear handling. He had melted them down, except a few, with very poor return in amount of exportable silver." (Peru, by Squire, p. 141.)

"In the valley of Mexico, on the coast of Peru, along the beautiful streams of the middle altitudes of the Andes, the culture of America had reached its highest development and long since begun its decline when it was struck by the withering blast of the Spanish conquest." (The Ayar-Incas, pp. 187-188.)

"But it seems likely that the making of steel, like letters, was a lost art when Pizarro arrived in Peru. Like the great race which worked the copper mines on Lake Michigan and built the dolmens and earthworks of the Mississippi valley, the masons of the Vilcanota were known only by their works." (The Ayar-Incas, p. 239.)

"To erect the monuments of Mexico and Peru, the yet more ancient ones of Central America * * * must have required skilled labor, a numerous population and an established priesthood, such as could have developed only during the lapse of centuries. * * * Multitudes of races and nations have arisen upon the American continent and have disappeared, leaving no trace but ruins, mounds, a few wrought stones or fragments of pottery." (Nadaillac, p. 14.)

"All this goes to show that the Mound-builders were no savages, but if we make another step into our study of their relics, we shall be compelled to admit that they were extraordinarily skillful, advanced in art, and not deprived of a high degree of science not expected to be found among so ancient a nation.

"Even gold ornaments are said to have been found in some cemeteries of the Mound-builders. More common but no less useful minerals were known to the Mound-builders, such as coal and lead, which they obtained by laboriously digging away the strata under which the mineral lay hidden. It is likely that this same nation, by sinking deep shafts at Oil Creek, near Titusville, Pennsylvania, at Mecca, Ohio, and at Enniskillen, Canada, obtained the kerosene which they probably knew how to utilize as well as the ancient people of Persia and China." (America Before Columbus, p. 67.)

"The fortress of Sacsahuaman, the high altar of Ollantaytambo, the ashlar temple of Pisac, the royal tomb and sacred wall of Machu Picchu, the convents and temple of the sun at Cuzco, though of a crude architectural plan, are constructed of masonry of such nicety and perfection as perhaps has never been excelled anywhere else in the world. The stones—some of them of colossal size—are cut and joined in a perfect and mortarless union as though they had been molded into the corresponding angles and curves. Some are of hard porphyry, others of softer limestone (Sacsahuaman); but they are all shaped to their place in the curving, sloping or rectilinear walls as though they had been fitted together in some plastic material by a master mason who combined the talents of a mathematician and an artist." (The Ayar-Incas, p. 230.)



ENTRANCE TO GREAT QUADRANGLE, TIAHUANACO

Note how the steps are worn by centuries of use, and by the weather. This broad megalithic stairway of seven steps, leads into the Great Quadrangle from the east. At the opposite end of the Quadrangle, near the northwest corner, is the remarkable gateway seen on the opposite page.



VIEWS OF RUINS AT PACHACAMAC, 25 MILES FROM LIMA, PERU

A great city flourished here more than a thousand years ago. It is believed to have been a place of pilgrimage to which the early coastal races came to pay homage to the Creator-God, Pachacamac. Below: a closer view of these ruins.





A SACRED ROCK NEAR CUZCO, PERU

These rocks seem to have been a religious center, consisting of a granite boulder or ledge carved into seats and platforms. Under the sacred stones frequently caves were constructed, and in some cases lined with beautifully cut stones. This sacred high-place of the so-called Rodadero, faces the fortress of Sacsahuaman.

"Cotton growing and the elaborate dresses represented in the statuary and the wall-panels have already been referred to. * * * The dresses must have been made * * * from cotton or the fibre of cactus and aloe, gathered wild. It has been suggested that much of the material of the loom was fibre from the perennial tree-cotton. Messrs. Blom and LeFarge, in their 1926 expedition into Central America, discovered in the cave near Comalcalco the only fragments of Old Empire textiles so far recovered. They are of a

coarse cotton cloth—apparently cultivated cotton. * * * Spindle whorls of pottery have been recovered from the excavations, and presumably the loom was as simple as the spindle and of the same character as that employed in later times. * * * From this simple frame it is probable that the magnificent tapestry-like ceremonial robes of the Old Empire, were produced, if not in blood, at least in much sweat * * * the problem of weaving the pattern on several strips, to dovetail when sewn, must have required considerable ability and concentration." (Mitchell, pp. 97-98.)



These ancient adobe ruins are still existent only due to the dry, arid climate of this region.

"They had a remarkable system of irrigation which brought into existence fertile fields in the desert coast region where otherwise no vegetation could exist. Water from mountain streams and lakes was brought by canals from a great distance and carried down into the lowlands where it was distributed in all required directions in small streams. The ruins of these irrigation works still exist. An old reservoir in the Valley of Nepena is three-fourths of a mile long by more than half a mile broad and has a massive stone dam eighty feet thick. At Chimbote, a short distance inland from the Bay of Ferrol, was an aqueduct from the Santa River, sixteen miles distant. The greater part of this fine work still exists, and is computed to have a capacity of sixty million cubic feet of water daily." (Old Civilizations of Inca Land, by Mead, p. 28.)



VIEWS OF SECTIONS OF THE PRE-INCA FORTRESS, SACSAHUAMAN, NEAR CUZCO, PERU

Sacsahuaman was the great fortress of Cuzco. It is said that on the advent of the Spaniards three tall stone towers crowned the hill on which the fort is located. Below these towers a strong wall ran around the steep hill on three sides, constituting, with the declivity of the hill itself, its outer defense and merging on the northeast side, furthest from the city, with the triple-terraced series of angled walls of megaliths, which, by reason of their enormous size as well as the skill with which they are laid together, remain today exactly as they were originally placed.

"According to competent engineers, it would take several thousands of our workmen, provided with all the resources of our grand modern industries, long years to erect some of their monuments, among which there are such as rival the Egyptian pyramids in grandeur, while some of the stones they set up are hardly less in size than those which adorn the neighborhood of the Nile. Add to all this that the number of these grand monuments is almost incalculable, and we shall necessarily come to the conclusion that the Mound-builders were a race numerous and well governed." (America Before Columbus, pp. 73-74.)





WALLS OF THE FORTRESS OF SACSAHUAMAN

The huge stones of which this fortress is constructed are of soft blue limestone, easily worked, and were quarried from a ledge in the limestone hills a mile or more away to the north, and transported over very uneven ground to their present position. One of them is 27 feet in length, 15 feet in width, and 12 feet thick. Many of them are but little smaller and are placed together in the cyclopean fortress with as much accuracy and close-fitting (though irregular in alignment), as the walls of smaller stones of the imperial temples and palaces of Cuzco.

Among some of the prehistoric Americans there was a good knowledge of astronomy. Priest says: "Nearly all the lines of ancient works found in the whole country, where the form of the ground permits it, are right ones, pointing to the four cardinal points. * * * The opening of the military works are generally towards one or more of the cardinal points. From which it is supposed that they had some knowledge of astronomy." (Priest, p. 265.)

"In Peru they tamed the wild dog and guanaco and bred the llama and alpaca. Like the pioneer of our own

branch of the same Aryan race who settled the West, they were enterprising traders and explorers. They explored far to the north and south and worked the copper mines of Michigan and washed placer gold from the headwaters of the Amazon. They established their capitals on the salubrious plateaus of the cordilleras, as their ancestors had done in Asia. In the exquisite valleys of the Andes, amid the delights of an almost perpetual spring, they built their marvelous terraces and carried irrigation and agriculture to a higher state of refinement than it ever attained elsewhere either before or since." (The Ayar-Incas, p. 232.)



SACSAHUAMAN WAS AN EXCELLENTLY DESIGNED FORTRESS

The first wall of the fortress was 27 feet high, approximately 45 feet behind this was the second wall of less height and somewhat smaller stones, but its construction is scarcely less remarkable. Behind this is a third parapet of similar construction, but smaller. All three walls are a constant succession of angles and recessions. The entrance through the walls was by way of narrow portals, clumsily sealed in an emergency with great stones kept ready for that purpose.



DETAIL OF THE MASONRY OF SACSABUAMAN

In the huge size of the stones employed, combined with the knowledge of the art of military fortification displayed, Sacsahuaman in many respects, resembles the style and culture of the builders of Cuzco, Pisac, and Machu Pacchi.

"The Fortress of Sacsahuaman, overlooking Cuzco, is built of irregular blocks of different sizes. It is said to be the grandest specimen of cyclopean masonry in America. One of the stones is twenty-seven feet high, fourteen broad, and twelve feet in thickness." (The Ayar-Incas, p. 51.)

"All the walls are of heavy blocks of stone, nicely fitted together without mortar. One of the largest of these stones is thirty-eight feet long by eighteen broad and six feet thick. When we realize that these enormous blocks were hewn from quarries four to fifteen leagues distant, fashioned and transported across rivers and over ravines, raised to their elevated position, and adjusted with the nicest accuracy, our respect for these ancients increases." (The Ayar-Incas, p. 57.)

"A league from the City of Trujillo are the ruins of a great aqueduct, which tapped the Rio Moche, many miles up towards its source among the mountains, for the water supply of the ancient city. This was carried across the valley on a lofty embankment which is still more than sixty feet high, built of stones and earth, with a channel on top." (The Ayar-Incas, p. 59.)

THE WONDERFUL FORTRESS OF SACSABUAMAN, CUZCO VALLEY





THE CYCLOPEAN FORTRESS OF SACSABUAMAN

A part of the mighty fortress of Sacsahuaman, outside Cuzco, Peru, which stood watch over the ancient capital of the Incas. How these colossal blocks of granite were cut and carried from a distant quarry is not known.

"In many places in America, both North and South, are found peculiar relics of a remote past, generally known as 'shell heaps,' or shell mounds; also called 'kitchen middens.' Such heaps or mounds dot the American coasts, and may be seen in some places many miles from tide water. They are found in eastern Canada, the New England states, Pennsylvania, Maryland, sections of Virginia, West Virginia, the Carolinas, Georgia, Florida, in the middle and lower Mississippi Valley, in the South-Andean-Pacific area, on the Fuegian and Chilean coasts, in California, on the Aleutian islands, and elsewhere. Some of them are the works of the waves and the wind and other natural agencies, but others

are artificial, as proved by the presence in them of bones, shells, showing marks of fire, charcoal and various kinds of handicraft. * * * Some of the shell mounds are of a very large size. There is one in Georgia which covers ten acres of ground, to a depth of from five to ten feet. One on the Amelia island is said to be a quarter of a mile long with a width of nearly five hundred feet. * * * 'The vast extent of country—nearly all America—where these heaps are to be found affords abundant evidence of the spread of this nation; and the huge masses of accumulated shells and similar remains prove, like Monte Testaccio of the Romans, that they were in large numbers, sedentary in habits, and that they endured for many centuries.' " (De Roo 1:51.)



A MORE DISTANT VIEW OF PART OF THE FORTRESS OF SACSABUAMAN

The giant blocks of stone are fitted so closely together that in many cases, not even the blade of a knife can be thrust between them. No mortar or cement was used in the construction of these walls.

A CLOSE-UP OF A
PART OF THE MIGHTY
FORTRESS
OF SACSAHUAMAN



“Tiahuanacu (in Bolivia) has been judged the product of two distinct and successive civilizations, the latter supposedly reconstructing, to some extent, ruins left by an earlier people. * * * There are many indications that two very different civilizations succeeded each other at ancient Tiahuanacu. Many of the worked stones are only half finished, which induces the belief that some great catastrophe, natural or otherwise, compelled the workmen to leave their task uncompleted.” (S. E. McMillin, *Nat. Geo. Mag.*, 51: 217-18, 1927.)

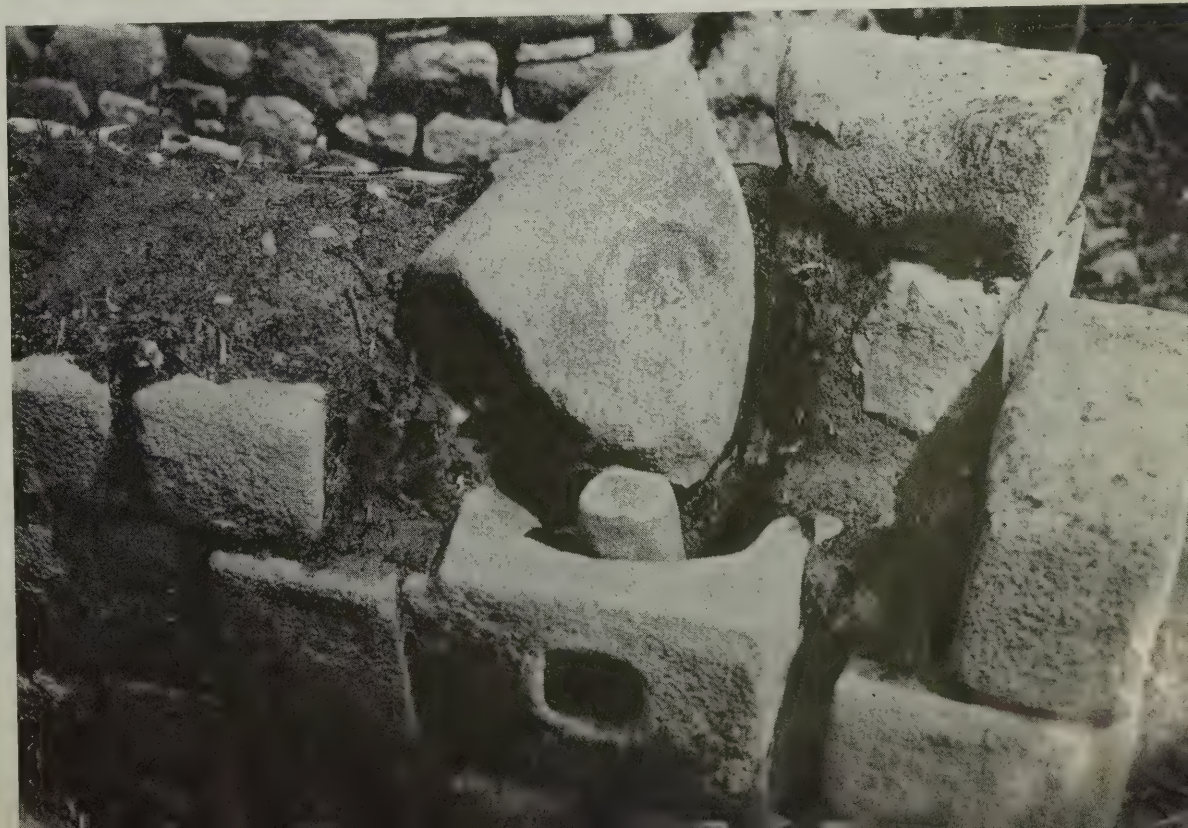
“Duran, who had received considerable information in regard to an ancient religious teacher, driven by his enemies

from one province of New Spain to another, asked one day an old Indian whether he knew any particulars of Topiltzin’s pilgrimages. ‘He commenced at once,’ says the historian, ‘to recite for me the fourteenth chapter of Eoxdus, telling how the Papa—that is, the apostle Topiltzin—had proceeded to the border of the sea, followed by a great multitude of people; how he had struck the waters with his staff and thus opened a road for himself through them’; * * *

“Duran is of the opinion that such traditions must be remnants of Christian doctrine taught to the Americans in former times.” (*America Before Columbus*, p. 418.)

AN INGENIOUS STONE LOCK USED BY THE PRE-INCAS

The saucer-depression seen in the rock back of the stone with the carved stone cylinder with the square hole in it, fits over this stone cylinder and strengthens it. It is believed that the stone cylinder furnished the means by which heavy wooden gateways were lashed securely to the wall. A square hole like the one seen with a stone cylinder carved out inside, is found on either side of gates and entrances of many pre-Inca constructions. Where they are found, there also is usually a ring-stone above the stone lintel in the center of the entrance—evidently to either furnish a hinge to lift the gate, or as an extra support to the gate.





What a picture these little white boys make beside their dark-skinned neighbors.

"The trail was a well-beaten path along the river bank. After passing through dense jungle for a quarter of a mile, it ended in a clearing on the edge of the water. In the center was a typical Indian house of the smaller type—platform of split palms on posts six feet above the ground, thatched roof, open walls. A notched log served as front steps. The three girls I had just seen were kneeling on the platform arranging some grass mats. At my appearance they jumped to their feet and seemed about to leap from the platform into the jungle, beyond the house. I approached them slowly, smiling my best. Gradually their fear changed to curiosity, then to interest, then to friendliness. They began to giggle like school girls and finally broke out into gay laughter, apparently more amused by my appearance than afraid of me. I reached into my pockets and brought out a handful of shiny panama dimes which I carried for just such occasions. Many tropical Indians value such coins as ornaments or make them into earrings, bracelets, etc. The girls descended the notched log one by one, and gathered around me with every expression of confidence. I divided the dimes among them and they laughed over their new treasures like the trusting children they were.

I tried to talk to them in Spanish, but got no response. Then I tried English, French and some very crude German. Not that there was much chance that they would understand but I didn't want to pass up any possibility; they shook their heads. Their inability to talk any of my languages did not seem to shake their confidence in me. I examined their skin closely to make sure it was not colored artificially. It was not. I looked at their golden hair, which was of a much finer texture than the coarse hair of other Indians. Their eyes were hazel or bluish-brown. White Indians? I remembered the tales of such people. Tales from all over Latin America, and also I remembered the universal derision with which such tales were received. But these were certainly Indians. And they were most certainly white. They were not albinos in the commonly accepted meaning of the term, for albinos have white hair, wholly colorless skin, pink eyes and blue gums. My three little girls looked like healthy Norwegians, not biological monstrosities. Neither were they the half-breed offspring of some American gold prospector. I'd seen plenty of these and they were invariably dark." (White Indians of Darien, Marsh, pp. 27-28.)

Are the White Indians descendants of the pre-Incas or pre-Mayas? Science Says Yes.

Mr. Marsh had called upon General Babbitt, Commandant at Quarry Heights and ranking army officer in the zone, telling him of a tribe of white Indians that he (Marsh) had found in the interior of the isthmus. This is the answer the officer gave him: "Marsh," he replied, "I believe you and I'll tell you why. As you probably know, we maintain a secret wireless station on the Caribbean coast near Colombia. At least it's supposed to be secret. About twice a month we send an airplane down there with mail. These planes are supposed to fly first to Colon, then follow the Caribbean coast to the station. Just recently I sent a Lieutenant Arnold on the trip. He broke rules and flew straight across the interior. The clouds forced him to fly very low. When he returned, he reported orally to me that he had passed over a village in the interior which was inhabited by white-skinned people, living like Indians." (White Indians of Darien, Marsh, pp. 37-38.)

SCIENTISTS SAY THEY ARE A REMNANT OF THE FIRST DYNASTY MAYANS

"When we left the house, we saw many more white Indians in the street—whole families of them. The word had passed up the coast, and they were flocking in from the mainland. There were even more than in Portugandi. I was amazed and bewildered. Dim reports of such people had drifted up to Colon before, but no reputable person had seen them, and no one dreamed that scores of them lived within a day's march of the main villages. At the time I had no theory to account for their origin or the fact that the outside world had been kept so completely in ignorance of their existence.

"From the lips of the Indians themselves I heard the following story. Before the coming of the Spaniards there were many white Indians in the region (as the Spaniards noted in their reports.) But the white Spaniards treated the Indians so badly that after they were driven out of the country, the Indians turned against those of their own people who also had white skins. They killed many and drove the rest into the mountains and the jungles. They were determined not to have a hated white face in their country.

"But white Indian children continued to be born among the brown Indians. The white strain or the white-producing principle was deeply imbedded in the Indian blood. These white babies were not all killed. Fond parents hid them in the mountains and jungles. Finally the Indians passed a law forbidding them to marry. But marriage or no marriage, white babies continued to be born, both to white mothers and brown mothers. The laws of nature were stronger than the laws of man.

"This was the situation when I arrived on the San Blas coast. The white type was despised and ostracized. They were forced to live in out of the way places, where no traders or other outsiders could see them. But my arrival, and my conviction that if I could take white Indians to Washington, they would arouse sympathy for the San Blas people, had changed all that.

"With joy I learned that Chief Nelle, supreme power in his own tribe, had announced before all his people that as the result of what I had told him, the segregation of the white Indians was terminated. They were no longer forbidden to marry. They were restored to all the privileges of citizenship.

"This was why they were flocking into the villages to see me. From being the objects of pity and disgrace, they suddenly found themselves vindicated and exalted. They were to be the means of interesting the great nation to the north in the troubles of their people." (White Indians of Darien, Marsh, p. 208.)

"As soon as I got my charges safely within the borders of the United States, I took them to the Waldorf Astoria, where a reception and banquet had been arranged for them. It was attended by the leading scientists of the vicinity. There were representatives of the American Museum of Natural History, of Columbia, Harvard, Johns Hopkins, the Carnegie Institution, and New Jersey State College. But there was no one from the Smithsonian. I turned the white Indians over to the scientists for examination, while the newspaper reporters awaited the verdict." (White Indians of Darien, Marsh, p. 216.)

"One point, however, was agreed upon by all the scientists present—that the white Indians were not ordinary albinos." (White Indians of Darien, Marsh, p. 217.)

"A committee was appointed by the American Association for the Advancement of Science to make a study and report on the scientific aspects of the white Indians. It was composed of Dr. Stiles, pathologist, chief of the U. S. Public Health Service; Dr. C. M. Davenport, geneticist of the Carnegie Institution; and Dr. Ales Hrdlicka, anthropologist of the Smithsonian." (White Indians of Darien, Marsh, p. 220.)

"However, in spite of their hesitancy to pronounce a final word on the scientific composition of the white Indians, the scientists committee did formally announce, through Dr. Ales Hrdlicka, that the Tule people apparently were a practically pure-blooded remnant of the ancient first dynasty Mayans and also related anthropologically to the early coastal culture of Peru, the Yuncas and the Chimu. This alone was of great scientific importance, for the original first dynasty Mayans and the pre-Inca coastal Peruvians are now vanished races overwhelmed and amalgamated by later conquering peoples." (White Indians of Darien, Marsh, p. 221.)



Above: THE TEMPLE OF THE THREE WINDOWS, MACHU PICCHU

Below: THE CHIEF TEMPLE, MACHU PICCHU

The Chief Temple is located left of the Temple of the Three Windows on the Sacred Plaza.



Below: SECTION OF REAR WALLS OF THE SACSABUAMAN FORTRESS



The Tribe of White Indians Still Consists of 2,000 Full White Members.

"All this time the Harrises and Johnson were collecting data about the Indians, both white and brown. Their efforts were made easy by intelligent and enthusiastic cooperation on the part of the Indians, who had previously resisted all attempts to study them. Among the more important discoveries was a book filled with native picture-writing, which was brought in by a head-priest. The characters were not mere allegorical pictures such as the Indians often draw, but actual hieroglyphics." (White Indians of Darien, pp. 229-230.)

"There was the rumored picture-writing of the Tule Indians, which might hold the secret of the ancient Mayan alphabet." (White Indians of the Darien, p. 22.)

"Do you still want to take some of us to Panama and to Washington?" he asked. "Yes," I said. "I am still willing."

"Do you still want to take with you some Chepu Tules—white Indians?"

"Yes," I said eagerly, hardly able to believe my ears. "The people along the coast all want to see you," said Ina Pagina. "There will be many Chepu Tules among them. You can take all you want."

"They rose, shook hands gravely, and went back to their boat, leaving me in a state of bewildered exaltation. I had crossed the Isthmus with tremendous difficulty. I had searched numerous little known valleys. I had exhausted myself and seen none on the coast, or met any one else who had seen one. And now, as soon as I gained the confidence of the Indians and convinced them that I was going to try to get them a square deal at Panama and Washington, the Chepu Tules were offered to me freely, as if they were the most ordinary thing in the world." (White Indians of Darien, Marsh, p. 196.)

"The controversy narrows down essentially to the definition of albinism. The ordinary medical albinos, which occur very sparingly in many races, are totally devoid of pigment. They have white hair, pink eyes, and wholly white skin. My white Indians were not ordinary albinos in this sense. They had yellow hair, blue or hazel eyes, and were normally healthy, both mentally and physically." (White Indians of Darien, Marsh, p. 213.)

"In the midst of our rapid descent, we stopped to take a closer look at a curious feature of the landscape which had aroused my curiosity on the up-journey. On the left bank, two or three hundred yards back from the river, stood a group of small hills, perhaps a hundred feet high. They were so regularly spaced and so uniform in size that they had caught my eye at once. A second examination left no doubt in my mind. They were certainly not natural, but man-made—small, primitive earth pyramids, perhaps the prototypes of the great pyramids which are scattered over much of Central America." (White Indians of Darien, Marsh, p. 87.)

"The general effect of the hill was a truncated pyramid, a design common to most of the ancient cultures of Central and South America. The terraced amphitheater was unusual, but its purpose was apparent. The rectangular depression in the rear was a mystery. I have never seen or heard of such a feature anywhere else. We later found a large artificial pyramid with a concave face on the San Blas coast, but it did not have the rear depression." (White Indians of Darien, Marsh, pp. 137-138.)

"We had no time then for further investigation, but I marked this spot as one which would repay an archaeological expedition in the future. I was to find similar earth works later on to confirm my belief that Darien was once the site of an ancient pyramid-building civilization which was destroyed long before the Spaniards arrived in the New World." (White Indians of Darien, Marsh, p. 88.)

"I am more and more convinced, from other evidence which will appear later, that Darien, in very ancient times, was the seat of a highly developed culture, which was destroyed long before the coming of the Spaniards." (White Indians of Darien, Marsh, p. 60.)



RUINS OF CAJAMARQUILLA, PERU. The three pictures shown here are different views of the same ruins. Cajamarquilla, located about 15 miles from Lima, Peru, is believed to have been in ruins when the Inca civilization reached Peru. The remnants of the walls shown here are in places 20 feet high and 3 feet thick.



Due to constant heat and complete lack of moisture, these ruins are in a remarkable state of preservation. Bottom photograph: burial ground of the ancients, has yielded many relics.





PRE-INCA RUINS
OF CAJAMARQUILLA,
LIMA, PERU

"And here we saw our first white Indians—one of whom, a boy of fourteen, was brought out to our boat immediately, as Ina Pagina had promised.

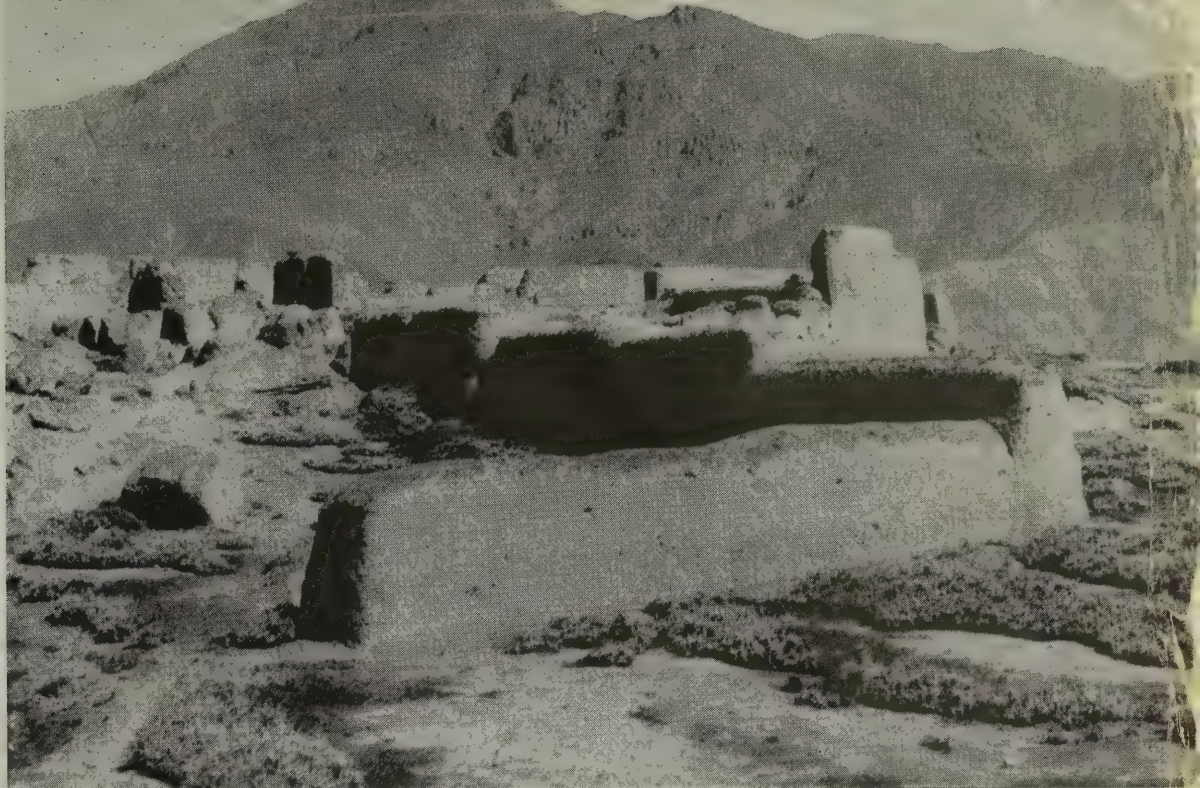
"He certainly made a strange appearance among his dark-skinned countrymen. His hair was light golden yellow. His skin was as white as a Swede's. His eyes were brown, not blue or gray. His features were decidedly different from the rest of the Indians—rather more like a Nordic white man.

"I looked at him with amazement. Here was my white Indian at last. But I didn't know what to make of him. He wasn't the usual type of albino by any means, for albinos have pink eyes and white hair. But whatever he was, the scientists would have a grand time explaining him. At least they couldn't fall back on the old theory that white Indians existed only in the imaginations of wild-eyed explorers. We had not only seen them, but were bringing them back to America to be studied at leisure." (White Indians of Darien, Marsh, pp. 198-199.)



DEAD CITY OF
CAJAMARQUILLA,
BELIEVED TO HAVE
BEEN IN RUINS
BEFORE THE INCA
CIVILIZATION
REACHED PERU

ANOTHER VIEW OF
THE ANCIENT CITY
OF CAJAMARQUILLA



"These 'Magic Wallas,' said Chief Bibia, were a separate race entirely. They were very strong, powerful men, white with yellow hair. Their language was different from that of either the Cunas or the San Blas or the Chocoi. They possessed 'magic powers.' They could turn a rifle bullet away from a distance of ten feet. They could bring great floods and earthquakes. And they could see what people were doing and thinking from a long way off.

"I asked him to describe the Magic Wallas, and his description fitted exactly the three white girls I had seen at Yavisa. I said I wanted to find them. He said I would never see them again. They had all gone up to the very head of the Chucunaque. All the armies in the world could not go into the Walla country. The Wallas were not normal men, but were 'Spirit Men,' who knew all kinds of magic and could not be conquered or killed. I told him I had stronger magic than that of the 'Magic Wallas.' He only shook his head." (White Indians of Darien, Marsh, pp. 126-127.)

CAJAMARQUILLA,
LOCATED ABOUT
15 MILES FROM LIMA,
PERU, WAS ONCE
THE HOME OF
A GREAT POPULACE



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*The Prophet of Joseph Smith
Tells us that the First Group
of People from Jerusalem Landed
on the Narrow Neck of Land connecting
South America (see Map on the right hand
side of Page One.) They were White People
The Pre-Incas said to be Christians.
SEE SHEET ONE PAGE 2 WHICH SAYS
THESE PEOPLE ONCE HAD A RELIGIOUS DOCUMENT*





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